

The Revolution.

PRINCIPLE, NOT POLICY: JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

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WHOLE NO. 43.

The Revolution.

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ELIZABETH CADY STANTON, PARKER PILSBURY, SUSAN B. ANTHONY, Editors.

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WOMEN AS PRINTERS.

It is no longer a doubt as to whether women are competent to learn and carry on the business of printing. They not only set type admirably, as in our own office, but they perform all the work of publishing, editing and printing newspapers and other important works. Who shall say that this one success is not worth all that the woman's rights enterprise has hitherto cost! And yet this is but one of many, and not one of the most important either. "THE REVOLUTION" itself is alone a triumph.

While on this subject it may be opportune to say that our own printer is now ready to contract for the printing of any journal, newspaper, or magazine that may be offered, on terms that cannot fail to give most entire satisfaction. The printing of "THE REVOLUTION" is of itself sufficient assurance of our ability to execute the highest styles of work ever required. It is our wish to so extend our business as to give employment to many more of the girls and young women already applying daily at this office.

MOUNT VERNON AGAIN.

SOME perturbed spirits in that little *townling* are in distress at the agitation awakened and widely spreading on the Woman question. The editor of the *Village News* comforts them by the assurance that

Mount Vernon is no more prepared for the radical measure of female suffrage than other towns. We doubt if as much as ordinary villages since the recent agitation of the subject. The excitement got up reminds us of the agitated mountain and the poor little mouse.

We do not know which the editor would call mouse or which mountain; but really he should in our opinion be thankful that the events he seems to deplore have lifted his village into a consequence it never had before, and that we fear his paper never would have given it.

Neither his town, his paper, nor himself were ever half so well advertised before. As to the Woman's Rights Cause, it would be glad of his friendly co-operation; and he, too, can ill afford to withhold it, did he only know it, or could he see a little beyond his nose. But it surely has nothing to lose or fear from his opposition.

PETITIONS TO CONGRESS.—The work is well begun. Watertown in this state leads the way. The Petition from there has already come to us, splendidly signed, to be forwarded to Washington. The Chinese buy up all the old postage stamps of Europe and ornament acres of their furniture with them. Let us paper Washington a little with our petitions for Impartial Suffrage.

COLLEGE HAZING.—For the honor of human nature this *brutalism* is to cease. Ku Klux Klans are to prowl in other haunts than our colleges and Universities. Two or three turnings upon the ruffianly cowards assaulting and the breaking of some heads of theirs (not re-

quiring a very hard knock to do it) has had good result, and now the colleges are getting civilized up to the average standard of decent society. It gives us pleasure to print the following resolution passed by the students of Bowdoin, on the 7th instant. All honor to the young braves who thus dare to set their foot on a hoary but brutal custom. Its doom is sealed:

Whereas, in view of the fact that certain exaggerated reports in regard to the custom of "hazing" have brought reproach upon this institution, and in some degree, retarded its prosperity, it has become our duty to declare publicly our sentiments concerning it; therefore,

Resolved, That the Class of '70, deeming it incumbent on them to maintain the inviolability of personal rights and to support the best interests of this institution in preference to all injurious customs, will hereafter reprobate and condemn "hazing" in any form.

THE DEMOCRAT ON WOMAN'S RIGHTS.

THE *Democrat* and its gallant and plucky editor are certainly right on the woman question, and their example is worthy of all admiration and imitation. The Republican press has not often spoken like the following. We are assured too that Mr. Pomeroy is a practical friend of the working men in all good senses; that is he is an example of temperance to them, and that when in Wisconsin, he had not a man in his employ who drank intoxicating beverages, or used tobacco, or profane language. They call him *Blick* for short, or for some reason, but it is pleasant to speak well of him on good authority outside of his political ideas, however we may disapprove of them; especially his unnecessary and unnatural spleen and spite towards the, at present, most unfortunate colored race. On the woman question he writes thus:

Miss Anthony struck the right nail on the head when she pooh-poohed the idea that female operatives shou'd look for favors, insisting rather that they should do and accept only the *right*. In other words, a clerk, male or female, shall be paid according to the service rendered, a compositor according to the work done, and so on, through the entire list. Here we join hands with this sensible champion of her sex, who for the moment seems to have dismounted from her customary quadruped of elevated stature. A man is worth one, or ten, or a hundred dollars a day, according to the grade and finish of his work; a woman should be permitted to start from the same point, and be governed by precisely the same rules.

The difficulty lies in the difference between the sexes. So long as men and women are built as they now are, so long as women accept and men pay attention, so long will it be *practically* impossible for the two to be anything like competitors in any known line of occupation.

Take the literary branch for example. We have infinitely more trouble with the ladies who favor us with their articles than with others. If a contributor of the masculine persuasion sends us an unacceptable communication, a plain "*rejected*" settles the business; if, on the other hand, the production of a lady is rejected, and we have no time to explain why, "no time to talk" about it—as we never have—ten to one she feels hurt, and wonders why it is that editors have so little sympathy with women.

Good women are desirable wives; men don't care to have their wives at work—*ergo*, the vast majority of good women who enter trade or other occupation not servile,

very soon marry and leave the business. Bad women are neither desirable wives nor employees.

The problem is difficult. If Miss Anthony in her zeal and her noble-hearted, clear-headed (there it goes again—it is impossible for us even to treat these ladies simply as equals) companion, Mrs. Stanton, can devise a plan whereby coats and trousers, chignons and hoop-skirts will be counted out of the question, so that both sexes shall stand on the equal platform of desert, they will solve the whole matter. Until then, woman composition, with but few exceptions, will expect "fat" takes, will not care to do the dirty work about the rooms, and will talk and laugh and flirt with the men; while on the other hand, until the foremen understand themselves better than now, they will show favoritism, and will not entice necessary discipline.

We are heartily in favor of woman's rights.

We are cordially against woman's nonsense.

We believe firmly in their right to occupy every proper field of mental and manual labor; we believe not at all in the sentimentalism which would take them in as a favor, and treat them afterwards as pets rather than as workers.

THE RIGHTS OF WOMAN.

BY MARY WOLLSTONECRAFT—1790.

CHAPTER IX.

OF THE PERNICIOUS EFFECTS WHICH ARISE FROM THE UNNATURAL DISTINCTIONS ESTABLISHED IN SOCIETY.

WOMEN are, in common with men, rendered weak and luxurious by the relaxing pleasures which wealth procures; but added to this, they are made slaves to their persons, and must render them alluring, that man may lend them his reason to guide their tottering steps aright. Or should they be ambitious, they must govern their tyrants by sinister tricks, for without rights there cannot be any incumbent duties. The laws respecting woman, which I mean to discuss in a future part, make an absurd unit of a man and his wife; and then, by the easy transition of only considering him as responsible, she is reduced to a mere cypher.

The being who discharges the duties of its station, is independent; and, speaking of women at large, their first duty is to themselves as rational creatures, and the next in point of importance, as citizens, is that, which includes so many, of a mother. The rank in life which dispenses with their fulfilling this duty, necessarily degrades them by making them mere dolls. Or, should they turn to something more important than merely fitting drapery upon a smooth block, their minds are only occupied by some soft platonic attachment; or, the actual management of an intrigue may keep their thoughts in motion; for when they neglect domestic duties, they have it not in their power to take the field and march and counter-march like soldiers, or wrangle in the senate to keep their faculties from rusting.

I know, that as a proof of the inferiority of the sex, Rousseau has exultingly exclaimed, How can they leave the nursery for the camp! And the camp has by some moralists been termed the school of the most heroic virtues; though, I think, it would puzzle a keen casuist to prove the reasonableness of the greater number of wars, that have dubbed heroes. I do not mean to consider this question critically; because, having frequently viewed these freaks of ambition as the first natural mode of civilization, when the ground must be torn up, and the woods cleared by fire and sword, I do not choose to call them pests; but surely the present system of war has little connection with virtue of any denomination, being rather the school of *Anesse* and effeminacy than of fortitude.

Yet, if defensive war, the only justifiable war, in the present advanced state of society, where virtue can show its face and ripen amidst the rigors which purify the air on the mountain's top, were alone to be adopted as just and glorious, the true heroism of antiquity might again animate female bosoms. But fair and softly, gentle reader, male or female, do not alarm thyself, for though I have contrasted the character of a modern soldier with that of civilized women, I am not going to advise them to turn their distaff into a musket, though I sincerely wish to see the bayonet converted into a pruning hook. I only recreated an imagination, fatigued by contemplating the vices and follies which all proceed from a feculent stream of wealth that has muddied the pure rills of natural affection, by supposing that society will some time or other be so constituted, that man must necessarily fulfil the duties of a citizen, or be despised, and that while he was employed in any of the departments of civil life, his wife, also an active citizen, should be equally intent to manage her family, educate her children, and assist her neighbors.

But, to render her really virtuous and useful, she must not, if she discharge her civil duties, want, individually, the protection of civil laws; she must not be dependent on her husband's bounty for her subsistence during his life, or support after his death—for how can a being be generous who has nothing of its own? or, virtuous, who is not free? The wife, in the present state of things, who is faithful to her husband, and neither suckles nor educates her children, scarcely deserves the name of a wife, and has no right to that of a citizen. But take away natural rights, and there is of course an end of duties.

Women thus infallibly become only the wanton solace of men, when they are so weak in mind and body, that they cannot exert themselves, unless to pursue some frothy pleasure, or to invent some frivolous fashion. What can be a more melancholy sight to a thinking mind, than to look into the numerous carriages that drive helter-skelter about this metropolis in a morning, full of pale-faced creatures who are flying from themselves? I have often wished, with Dr. Johnson, to place some of them in a little shop, with half a dozen children looking up to their languid countenances for support. I am much mistaken, if some latent vigor would not soon give health and spirit to their eyes, and some lines drawn by the exercise of reason on the blank cheeks, which before were only undulated by dimples, might restore lost dignity to the character, or rather enable it to attain the true dignity of its nature. Virtue is not to be acquired even by speculation, much less by the negative supineness that wealth naturally generates.

Besides, when poverty is more disgraceful than even vice, is not morality cut to the quick? Still, to avoid misconstruction, though I consider that women in the common walks of life are called to fulfil the duties of wives and mothers, by religion and reason, I cannot help lamenting that women of a superior cast have not a road open by which they can pursue more extensive plans of usefulness and independence. I may excite laughter, by dropping a hint, which I mean to pursue some future time, for I really think that women ought to have representatives, instead of being arbitrarily governed without having any direct share allowed them in the deliberations of government.

But, as the whole system of representation is

now, in this country, only a convenient handle for despotism, they need not complain, for they are as well represented as a numerous class of hard working mechanics, who pay for the support of royalty when they can scarcely stop their children's mouths with bread. How are they represented, whose very sweat supports the splendid stud of the heir apparent, or vanishes the chariot of some female favorite who looks down on shame? Taxes on the very necessities of life, enable an endless tribe of idle princes and princesses to pass with stupid pomp before a gaping crowd, who almost worship the very parade which costs them so dear. This is mere gothic grandeur, something like the barbarous, useless parade of having sentinels on horseback at Whitehall, which I could never view without a mixture of contempt and indignation.

How strangely must the mind be sophisticated when this sort of state impresses it! But till these monuments of folly are levelled by virtue, similar follies will leaven the whole mass. For the same character, in some degree, will prevail in the aggregate of society: and the refinements of luxury, or the vicious repinings of envious poverty, will equally banish virtue from society, considered as the characteristic of that society, or only allow it to appear as one of the stripes of the harlequin coat, worn by the civilized man.

In the superior ranks of life, every duty is done by deputies, as if duties could ever be waved, and the vain pleasures which consequent idleness forces the rich to pursue, appear so enticing to the next rank, that the numerous scramblers for wealth sacrifice everything to tread on their heels. The most sacred trusts are then considered as sinecures, because they were procured by interest, and only sought to enable a man to keep *good company*. Women, in particular, all want to be ladies. Which is simply to have nothing to do, but listlessly to go where they scarcely care, for they cannot tell what.

But what have women to do in society? I may be asked, but to loiter with easy grace; surely you would not condemn them all to "suckle fools, and chronicle small beer!" No. Women might certainly study the art of healing, and be physicians as well as nurses. And midwifery, decency seems to allot to them, though I am afraid the word midwife, in our dictionaries, will soon give place to *accoucheur*, and one proof of the former delicacy of the sex be effaced from the language.

They might also study politics, and settle their benevolence on the broadest basis; for the reading of history will scarcely be more useful than the perusal of romances, if read as mere biography; if the character of the times, the political improvements, arts, etc., be not observed. In short, if it be not considered as the history of man; and not of particular men, who filled a niche in the temple of fame, and dropped into the black rolling stream of time, that silently sweeps all before it, into the shapeless void called eternity. For shape can it be called "that shape hath none?"

Business of various kinds, they might likewise pursue, if they were educated in a more orderly manner, which might save many from common and legal prostitution. Women would not then marry for a support, as men accept of places under government, and neglect the implied duties; nor would an attempt to earn their own subsistence, a most laudable one! sink them almost to the level of those poor abandoned creatures who live by prostitution

For are not milliners and mantuamakers reckoned the next class? The few employments open to women, so far from being liberal, are menial; and when a superior education enables them to take charge of the education of children as governesses, they are not treated like the tutors of sons, though even clerical tutors are not always treated in a manner calculated to render them respectable in the eyes of their pupils, to say nothing of the private comfort of the individual. But as women educated like gentlewomen are never designed for the humiliating situation which necessity sometimes forces them to fill, these situations are considered in the light of a degradation; and they know little of the human heart, who need to be told that nothing so painfully sharpens the sensibility as such a fall in life.

Some of these women might be restrained from marrying by a proper spirit or delicacy, and others may not have had it in their power to escape in this pitiful way from servitude; is not that government then very defective, and very unmindful of the happiness of one half of its members, that does not provide for honest, independent women, by encouraging them to fill respectable stations? But in order to render their private virtue a public benefit, they must have a civil existence in the state, married or single; else we shall continually see some worthy woman, whose sensibility has been rendered painfully acute by undeserved contempt, droop like "the lily broken down by a plough-share."

It is a melancholy truth, yet such is the blessed effect of civilization! the most respectable women are the most oppressed; and, unless they have understandings far superior to the common run of understandings, taking in both sexes, they must, from being treated like contemptible beings, become contemptible. How many women thus waste life away, the prey of discontent, who might have practiced as physicians, regulated a farm, managed a shop, and stood erect, supported by their own industry, instead of hanging their heads surcharged with the dew of sensibility, that consumes the beauty to which it at first gave lustre! nay, I doubt whether pity and love are so near akin as poets feign, for I have seldom seen much compassion excited by the helplessness of females, unless they were fair; then, perhaps, pity was the soft handmaid of love, or the harbinger of lust.

How much more respectable is the woman who earns her own bread by fulfilling any duty, than the most accomplished beauty! beauty did I say? so sensible am I of the beauty of moral loveliness, or the harmonious propriety that attunes the passions of a well-regulated mind, that I blush at making the comparison; yet I sigh to think how few women aim at attaining this respectability, by withdrawing from the giddy whirl of pleasure, or the indolent calm that stupefies the good sort of women it sucks in.

Proud of their weakness, however, they must always be protected, guarded from care, and all the rough toils that dignify the mind. If this be the fiat of fate, if they will make themselves insignificant and contemptible, sweetly to waste "life away," let them not expect to be valued when their beauty fades, for it is the fate of the fairest flowers to be admired and pulled to pieces by the careless hand that plucked them. In how many ways do I wish, from the purest benevolence, to impress this truth on my sex; yet fear that they will not listen to a truth, that dear-bought experience has brought home to many an agitated bosom, nor willingly resign

the privileges of rank and sex for the privileges of humanity, to which those have no claim who do not discharge its duties.

Those writers are particularly useful, in my opinion, who make man feel for man, independently of the station he fills, or the drapery of factitious sentiments. I then would fain convince reasonable men of the importance of some of my remarks and prevail on them to weigh dispassionately the whole tenor of my observations. I appeal to their understandings; and, as a fellow creature, claim, in the name of my sex, some interest in their hearts. I entreat them to assist to emancipate their companion to make her a help meet for them!

Would men but generously snap our chains, and be content with rational fellowship, instead of slavish obedience, they would find us more observant daughters, more affectionate sisters, more faithful wives, more reasonable mothers—in a word, better citizens. We should then love them with true affection, because we should learn to respect ourselves; and the peace of mind of a worthy man would not be interrupted by the idle vanity of his wife, nor his babes sent to nestle in a strange bosom, having never found a home in their mother's.

(To be Continued.)

FEMALE LABOR QUESTION.

THE women are taking the business of elevation and amelioration into their own hands. At their meeting on the 8th instant, a Sewing Machine Operators Union was formed, and arrangements made to proceed at once to co-operative action. The *World* gave an excellent report of the doings of the meeting, from which we abridge the following:

A second meeting of the sewing machine operators was held last evening at Botanic Hall, No. 68 East Broadway, to perfect the organization of the union proposed to be formed last week. Miss Anthony—that unweary champion of her sex—was also present.

Miss Frances J. Morris was in the chair and read a list of ladies who had signified their willingness to become members of the Union.

Miss Anthony said that she had that morning met a gentleman with whom she had had some conversation about working-women's Unions. She asked him to put his views on paper, and he had done so as follows:

"**Mrs. ANTHONY:** Next to the liquor traffic, it is generally conceded that the greatest cause of vice is the inadequate reward of female labor, and the difficulty of woman's obtaining employment at any price. Hence, it becomes an important practical question, *How shall woman find employment, and how shall she secure an adequate compensation for her labor?* The answer is, by CO-OPERATION. Men combine their means in building railroads, in establishing banks and insurance companies—and in firms and joint-stock companies for mercantile and manufacturing purposes. Co-operation or combination of capital is the grand secret of man's success. Woman must follow this example or remain forever as she now is, a 'hewer of wood and drawer of water' to the assumed superior sex. Now, woman is fighting the battle of life single-handed, and toils for a miserable pittance, that men may grow rich. She must combine or perish, as thousands do annually in this Christian city. I am glad to hear that the female printers intend to establish a job office of their own; it is a grand project and will succeed, and they will reap all the profit of their own labor, now monopolized by others. Women in all the branches of industry to which she is adapted must become her own employer. A few successful experiments of this kind, demonstrating that woman is competent to manage business, will inspire confidence in philanthropic capitalists, who will furnish capital at moderate interest to enable women to secure all the profits of their own industry. You have demonstrated that women can publish newspapers successfully—for 'THE REVOLUTION' is a model of ability, neatness, and correct typography. Woman is succeeding admirably in the medical profession. She may yet

shine at the bar and in the pulpit. But she must become her own employer in the manufacture of clothing, gentlemen's furnishing goods, and many other departments of business, where she now does the work for a miserable pittance, while men grow rich upon her industry. Co-operation is the lever with which she can move the world."

Miss Anthony continued—I want to say to you, ladies, that this is the one word I have had from every one, men and women, with whom I have talked about this matter—that the only hope was to perfect your organization, and start a co-operative shop, furnishing the stock and making the goods.

The following officers for the Union were proposed and elected: For President, Frances J. Morris; Vice-President, Eileen Collins; Secretary, Anna Ward; Treasurer, Harriet Stevens.

Mr. Thomas M. Newbold stated that he had that morning seen Mr. Halliday, who had a great many friends among capitalists, and who had told him that if a sewing woman's society was formed, there would be no difficulty in getting machines for them, provided it was established on a firm basis.

Miss Anthony said that since their last meeting a lady had come to her from Brooklyn with an order, and said that if the union were formed she would be among the first to give it work.

The following constitution was proposed as sufficient for present purposes:

"This association shall be called The Machine Operators' Union.

"Its object shall be to form co-operative unions, and thereby secure to its members the proceeds of their labor.

"The terms of membership shall be enrolling the name of the candidate and the payment of 75 cents per quarter into the treasury."

A lively discussion was had upon the subject of the name of the association. The article as adopted read:

"This association shall be called The Sewing Machine Operators' Union."

The other articles were adopted as presented.

Mrs. H. M. Shepherd being requested by Miss Anthony to address those present, said that she had some experience as a seamstress in various branches of machine work, embroidery and plain sewing—had seen a great deal of the difficulties with which sewing women had to contend, and had been led to consider how those difficulties could best be overcome. She thought there was no way but by co-operation, and she commended the course they were taking, and urged them to persist in it against the discouragements they might meet. Mrs. Shepherd related how she had at a former period of her life been looking forward to the day when she would be thrown upon her own resources, and that she would try sewing. She took a piece of work from one of the largest shops on Broadway, and worked seventy-two hours upon it. When she took it back she was told that on account of the unusual elegance of the work she had done she would receive an extra price, and was paid \$3.75. (Suppressed cries of indignation.) She went some days afterwards to the shop and seeing the article she had made up in a show case, asked the price, and was told \$85. She pointed out that the material could not have cost more than \$25. The clerk said that they had to pay a high price for the work done on it. She asked him how much? and he said \$35, and said Mr. —— always paid his employees well. She showed him her pass book, and advised him to be more careful of his assertions in future. This was only one instance out of a dozen of similar ones with which she was acquainted.

Miss Anthony thought the Union might hope to make some money with such profits, and related a similar occurrence told her by one of the members of the "Sorosis." A lady had made a suit of boy's embroidered clothes, for which she got nine shillings. The materials would cost about \$5, and the suit was sold for \$30.

Mrs. Shepherd—I went to a place where they took Government contracts. I carried away a dozen pairs of drawers. For making these I received four cents a pair. (Cries of "Shame.")

Miss Anthony—How long did it take you to make them?

Mrs. Shepherd—I made five pairs a day. Last year I made button-holes at eight cents a dozen.

Miss Anthony suggested that the Union should appoint a committee to look for a room for their use, and said there was \$100 pledged to her to be called for as soon as the Union had use for it. (Applause.)

A lady moved that the President appoint such a committee, which was done as follows: Mrs. Anna Ward

Miss Harriet Stevens, Mrs. Elizabeth Fiske, and Mrs. Frances J. Morris.

Mrs. Shepherd stated that a lady was present who had embroidered a chemise yoke and sleeves with scroll work around the edges, involving a great deal of labor; she received for this labor \$1; the materials cost less than one dollar, and the article sold for \$5.

Miss Anthony in conclusion made a little address. She referred to the fact that all the newspapers attributed the non-success of women in trades to their want of persistence—they did not stick to it like men. She urged women to show that whether it was in setting type, running co-operative associations, or publishing "REVOLUTIONS," they could stick to it. Stick to this union, she said, and make it a success. If you will do so, I can promise you that I will sustain it by word and work. The type-setter's union is going to be a grand success. The men's Typographical Union number 1,000, and in all probability will shortly have 2,000. They have thousands of dollars in their treasury and will sustain the women's Union and have their wages raised if it takes the last dollar to do it. Since this agitation was commenced I have received some fourteen applicants for women type-setters. The editor of the Galveston *Courier*, Texas, wants six compositors and one forewoman. The Orange (New Jersey) *Journal* wants a forewoman to manage the office, and Miss Lewis will probably go there. You see how much good is coming of the agitation in that direction. We must make a public sentiment that will require every girl to be trained to some kind of labor by which she can earn her bread independently if it becomes necessary.

The Union then adjourned.

WHAT THE PEOPLE SAY TO US.

A NEW CONVERT WRITES.

SINCE "THE REVOLUTION" has removed the bandage from our eyes and the scales have fallen also, we begin to see "women as trees walking," and set ourselves to discover whether there be not yet a remedy for certain false customs and conditions of society.

The point to which I now especially refer and desire to Revolutionize is that of women of influence and money giving largely to aid institutions and efforts in behalf of men.

Why do not women aid women? Now that the world is awaking to the fact that women have an identity, that their anatomical structure is of a truth sufficiently perfect to warrant the continued pulsations of the heart independently of and without the consent of men, why, in the name of justice and policy, too, do not wealthy women embark in a new enterprise and do something progressive—something for their own sex? I have just heard of a young lady presenting a chime of bells to Cornell University, a school for boys, while its neighbor, Aurora Female Seminary, is passed by uncomplimented. I would that a chime of bells might jingle in her ears by night and day until she stoned for such folly.

The University of Rochester is building a Theological Department, and women are giving largely, while schools for their own sex in the same city are languishing and dying for lack of this aid. Instances might be multiplied to show that women as a majority help men and hinder women. Verily this is a harder road than Jordan for us to travel. How long will it require to uneducate and re-educate women in this direction? Is that an enlightened condition of society where women perpetually give their money to educate and exalt young men, who in maturity return this favor by disfranchising and oppressing their benefactors. I long to see every dollar of this money given to aid women, both religiously and secularly, to train them for labor and usefulness in every department of life, whether it be to spin, to patch, to plough, or preach, or speculate: to be lawyers and law owners, doctors of medicine or doctors divine; in a word to do whatever conscience and common sense dictate without regard to sex. When it becomes the rule and not the exception for women to choose an employment in life according to their taste, then will the cry of "unwomanly," "ungenteel" be hushed forever. Money will do much to open the closed doors to women so long and patiently waiting and watching upon their thresholds. Next year if the married women of our country will appropriate to their own sex the amount they have this year given to the other, a new era for women will have commenced, a power be set in motion which will grow and strengthen for coming time. The movement has begun, one woman has led off, who next will fall into the ranks?

Lucilia Tracy, principal and proprietor of Tracy Female Institute, located at Rochester, New York, an insti-

tution of more than twenty years existence, has opened a department for Floriculture, and is extending her commodious buildings by erecting green and propagating houses. Here women will be instructed in this true womanly work, in this new and most interesting field of labor heretofore closed to them, and like most other branches of business monopolized by men. This idea, original with Miss Tracy, I hail with joy. She proposes to educate and accomplish women to engage in Floriculture as a pursuit—a life business. It is well known that this branch of industry is more and more coming into favor, and one which is ample in its returns. The daughters of farmers and those who can avail themselves of land will readily see how it can be extended to Horticulture and the Nursery business. I predict great enthusiasm in this direction. When was ever a new sphere opened to women that they did not enthusiastically enter upon it?

In the meantime, let the rich women of our country, with generous purpose and noble resolve, immediately begin to count off from their income of next year the sum they will bestow to aid Humanity in her efforts to struggle upward, and let that humanity constitute women.

M. C. L. H.

VINELAND, Oct. 16th, 1868.

DEAR MISS ANTHONY: What shall I say, how express the pleasure, joy I feel that woman has at length succeeded in establishing a real living paper? devoted to objects of a practical nature, including the interests of all mankind? Founded on principle not policy, a truth which I discover in every number. And so different from the "namby-pamby," milk-and-water journals that dare not publish the truth, the whole truth, and nothing but the truth. I can but notice it.

I was particularly impressed by your reply to "Kansas correspondent." What other living Editors would solicit one who differed from them to write them "exactly the points on which they differed, and point out to them where they were wrong?" The publishers who can do this in the frank, honest manner you have, can't fail of meeting success. And how contemptible does it make these aforesaid journals look, who—devoted to an Ism, sect, or party, the upholding of a particular class of individuals—don't dare to publish a plain unvarnished statement of facts or the expression of a philosophy accounting for the same different from their favorite theory, fearing lest it "may injure The Cause." Oh, Great and Mighty Cause, how great and yet how small thou art, if unable to bear thy own weight! And yet how complacently they urge you to "write for our journal," "The people's paper." Yes, write for our journal, but be careful and say nothing.

Thank Goodness! we have at last a paper devoted to a cause that can't be injured. The Equal Rights of Women—that have been so tried in the fires of experience and discipline as to be proof against all elemental forces.

You must know the seed sown by your and Mrs. Stanton's hands here a few weeks since, did not "fall on stony ground," but in the warm, sandy soil of mellow Jersey hearts, that are determined to redeem alike the mental and material "terra firma" from its non productiveness.

We had a most glorious meeting yesterday afternoon, comprising the most intelligent women our little city affords, who met "to discuss matters pertaining to the pending election." The final decision of which was—All the women in this place who wish a voice in forming the Government they are to obey, present their names at the coming election. To be refused recognition—of course—and of course to be repeated again and again, until, like the unjust judge of olden time, they "weary of our continual coming," and we hope and trust it will eventually result in a similar manner. So you see we are expecting lively times at our coming election. I venture to say without fear of contradiction, for earnest, persevering go ahead—Ism, our Vineland women are not surpassed, if equalled, any where in these blessed United States of America; and you would have thought so had you been present at our modern improved Mass meeting and witnessed the thoughtful, earnest enthusiasm written on every face.

R.

SPANISH LOYALTY.—The *World* says, what Mr. Buckle had already celebrated, that Loyalty has been a passion with the Spaniard's for ages; but it seems that the long and wearisome career of the dissolute Isabella has tired out their patience and loyalty at last. What a hell the little fat woman must have created in Spain adds the *World*, to kill a Spaniard's love for his monarch!

THE NATIONAL SITUATION.

The following capital letter is copied from the *Anti-Slavery Standard*:

SYRACUSE, N. Y., Oct. 3d, 1868.

To the Editor of the *Standard*:

DEAR FRIEND: My attention has lately been arrested by two editorial articles in the *Standard* over the signature of Wendell Phillips, which, in some of their points, have filled me with surprise and pain. If my ears are good, the trumpet there gives an uncertain sound.

With characterization fit indeed of the faults and shortcomings of the Republican party, the general profligacy of its management, the utter uncertainty and unreliableness of Grant, the doctrine is inculcated that, after all, the salvation of the nation, the present deliverance, is to be found in and through that party, the hope of the country is there, and its success is earnestly to be desired, and by all loyal men sedulously sought and worked for. The present issue, we are told, moreover, is the national salvation; this is now primal and overshadowing all.

I had supposed, indeed, that as abolitionists, as those devoted sacredly to an idea—that idea justice, unqualified righteousness—we had heard talk the like of that enough in old years, from partisans, compromisers and time-servers, men who would urge just for this once to surrender our principles, and had learned heartily to eschew and renounce it as only a refined sort of infidelity and subtle atheism. What? are we in such straits, so shut up in dire necessities that we have nowhere to look for protection and deliverance but to a party that has neither "principles nor leaders?" That deliberately turns its back upon the thousands of colored men in the "loyal" states whom it has called and forced into its armies to fight for the Union—dastardly turning its back upon these, and surrendering them to be ravished of their rights of franchise, for the sake of its own political success? That bows down utterly to the worship of availability in the selection of its candidate, taking a man not that it knows, some committed, outspoken friend of justice and humanity, but a man it does not know, and because it knows him not, one of whom in the particulars for which a man is wanted, especially at this hour, the people are still in the dimmest uncertainty? Is God so reduced to extremity, punished of the adversary, that we may no longer look in immediate trust to Him but must turn now to Egypt for our help?

Not so are the lessons which the friends of freedom supposed themselves to have learned and made good proof of in that terrible struggle of a quarter of a century, wherein they insisted upon an unconditioned obedience, finding no authority so great as God's voice, no exigency so pressing as the requirement of justice, standing thereon themselves, summoning all, individual or church or party, to stand there also, where alone is ground of safety, and condition the only possible for them of co-operation and fellowship. If these principles were unsound their unsoundness ought to be easily and clearly shown.

The abolitionists have stood as witnesses in the midst of a perverse and ungodly generation. They have borne their testimony for most part with singular fidelity and effect. They have summoned a wicked, besotted people to consideration and repentance, standing erect, uncompromising, confirming their testimony by great endurance, through reproach, persecution, sacrifice, and in some instances imprisonment and

martyrdom. These were the times of the growth, the inward vitality and prosperity of the church. The word was quick and powerful, and it was through this unswerving fidelity, thus faithful preaching of faithfulness that the nation was affected, that its conscience was, in such measure as has taken place, touched and roused. But for this band of on-going, unintimidated men and women in the old years, we had been to-day as Sodom and Gomorrah, should have perished utterly in our besotment and sin.

We have not yet reached salvation, for we have not yet as a people come to a true repentance. The same duty for the friends of truth and freedom abides. God grant they may not shirk it or swerve! It will be a dark day when the standard-bearers of anti-slavery descend to the plane of the temporizing Republican party, devoting themselves to its success and exhorting their friends to follow. Much as we may detest and deprecate Seymour and Blair with their treasonable platform and auxiliaries, we are driven to no such alternative, are given no such option as this. The voice of the Almighty is "Forward! summon the nation up to the divine standard of righteousness. They may come to you, ye shall not go to them." The Republican party has always been unequal to its occasion, unable to meet the requirement in the pinch—shall we now be unequal to ours?

To accept and support, in the sphere of conduct, the best that the circumstances will admit of, has always been the doctrine and the plea of compromisers and time-servers, traitors to obligation. Such argument is not new, it is old as the history of man. Like counsels coming from the high sources of anti-slavery wisdom and influence (I see that Mrs. Child also concludes Grant to be "the best man the circumstances admit of being chosen," and exhorts this time to cast the ballot for him), will not fail to work among the people fresh surrenders of principle, manifold confusion, embarrassment and calamity. Let the standard-bearers of truth, the priests and the prophets of humanity in our land be merged and absorbed in the Republican party, accepting its morals and exhorting to fellowship and vote in its ranks—the light within becoming darkness—and our fate as a nation is sealed. We have parted with our last instrument of deliverance, our forlorn hope, have lost the eye of our conscience, have sunk our life-boat.

"The immediate issue" is not now, nor ever was it, the saving of the nation. This is never the primal thing either for individual or people. It is first the kingdom of God and his righteousness; first obedience to the divine requirement, integrity, fidelity, justice in the inward parts. It is consecration to duty, to humanity, dedicating and identifying all with this, willing to sink or swim, survive or perish only with the cause of Heaven and the rights of human nature. It is going to the root of the cross of repentance and right-doing, and bearing the high resolve—if I perish, perish only there. This is the issue that overshadows all, primal forever. He that will save his life shall lose it, and who so will lose his life for truth and humanity's sake shall find it. Any expedient to save the nation, to preserve its life at cost of ignoring or sacrificing the rights of man, no matter what the exigency or necessity, will not only inflict grave injuries upon those it renounces and despises, but will not save; it will surely involve and destroy the nation. That experiment has been

repeated and always with one unvarying result. Let us be carried away with no such *ignis fatuus*. The plea of saving the nation once crucified Jesus, and brought also in swift sequence the Roman eagles in countless hosts encompassing the walls of the sacred city. So by the natural operation of the irrepealable laws.

If our countrymen are intent upon repeating this wild and fatal experiment once again, let them do it without help from us in that direction.

CHAS. D. B. MILLS.

ANOTHER DOSE OF FACTS.

nature is capable. Says one: "Well, that is none of your business. If a man finds, after a due trial, that his wife does not fill the place his intellect and affections demand, he has a right to find congeniality elsewhere. It is highly important for a man's health and longevity that he be thus sympathetically surrounded."

Graped; but when that man, after having tied one woman down to his name and offspring, after having blighted every bright prospect, played with the harp, untuned every string, and thrown it aside—insists upon his own freedom, and the everlasting silence of the noble instrument which needs only some master hand to bring forth divinest melody, then it is time to declare that such diabolically selfish animals shall not at all events have power to gag women outside of their own establishments. These are the very men who legislate for us, who trample upon our most sacred rights, to whom money and aristocratic position give the balance of power. These are the men who drive to prostitution and the grave hosts of our young women; and one from the midst has the brazen effrontery to declare that the lack of practical business knowledge, ignorance, stupidity, and the like, is the cause of this general interest and uprising in regard to woman's labor: the cause of the "snuffy dust" so disagreeable to his fastidious nostrils. Wait a bit, simpletons. Your slaves, misnamed "wives," shall have every scale which a false education has drawn over their eyes removed. They shall be shown that "soul has no sex," and that all happiness and advancement must be derived from the law of liberty; that it is no more necessary for you to be sympathetically satisfied than for them. Such contemptible one sidedness must have something more than a passing comment from all those who can write, speak, or wield the least influence. "Facts are stubborn things," I said. Exactly. Hum and ha! twist and turn! "To deny a fact knowingly is to lie." Lie out of these if you can. The public has been so long accustomed to a certain sort of specious reasoning, to syllogisms constructed after this style—"What God hath joined together let not man put asunder;" "God has joined the woman to the man to be his for ever and ever;" "Therefore, in all cases and under all circumstances must a wife be under the dominion of her husband, while it is his duty to enjoy in the fullest sense of the word his divinely appointed liberty"—that in many cases the waking up, the coming out of darkness and error into light and truth is attended by very antagonistic conditions. Conventionalities, abominable sectarianisms, absurd dogmatic teachings in regard to the relations of men and women, husbands and wives, are difficult to become rid of; but the day will come when one-sided, selfish, licentious men will not be the ones chosen to fill offices of honor and trust. This is, I faithfully believe another fact, though a prophetic one. What do you think of a man, who will not allow his wife to read "THE REVOLUTION," or any other book or journal he does not approve? A man who is looked up to by a certain set as an exponent of principles, a rabid churchman, and a strict disciplinarian! In order to compass her desire (and she, like hosts of others, is taking the preparatory steps toward freedom) she is compelled to resort to stratagem to supply herself with the reading matter she desires. When she becomes sufficiently advanced in the scale of independence to say: "Sir, there lie the books and papers you have tabooed; touch them if you dare! my mentality is my

own, to minister to as I chose,"—then she will verge very closely to the edge of the wood. Struggle on; never mind twigs, under brush or dead leaves. "Life, liberty, and the pursuit of happiness!" Ye gods! whom did our forefathers mean when that clause was indited? Men alone? perhaps so. Real, live freedom was then scarcely dreamed of! Now we have fought and won it; what kind of battle must white slaves wage before they may throw off their shackles? Next week will be given some interesting and startling facts gleaned from our merchant palaces in Broadway and elsewhere, from the abodes of wretchedness, and poverty indescribable, where are manufactured at starvation prices the garments, retailed at exorbitant rates, swelling the coffers of the rich tradesmen, and dooming to destruction the poor creatures who stitch away day and night for the means of subsistence.

"Oh men with sisters dear :
Oh men with mothers and wives :
It is not linen you're wearing out,
But human creature's lives.
Stitch, stitch, stitch :
In poverty, hunger, and dirt :
Sewing at once with a double thread,
A shroud as well as a shirt."

ELEANOR KIRK.

WOMAN AND FINANCE

A LEADING editorial over the initials P. P., in "THE REVOLUTION" of Sept. 31, says:

O if the working millions did but comprehend how many of them and their families must drudge and toll life after life, to create one Stewart and his world of wealth, they would loathe his vampire presence.....

But so long as labor permits capital to MAKE THE LAWS AND THE LAW MAKERS, the curse must and will continue.

If it be true, as is alleged in the said editorial, that A. T. Stewart (and why not Gerrit Smith) is a "prince of devils," because he has amassed what the improvident do not want enough to keep, an honest and faithful journal, read almost exclusively by intelligent persons, should make it appear in a more intelligent manner than by rash, vituperative, and actionable declarations.

"THE REVOLUTION," as the special advocate and organ of Woman's Rights, is essentially the exponent of woman's financial and political capacity. Hence, both "THE REVOLUTION" and the cause it advocates must fail, if, failing to comprehend the fundamental principles of finance, trade, and political economy generally, it does not know that the wealth of our millionaires is constantly in use, directly or indirectly benefiting community at large; and does not see that infinite wisdom cannot make human intellect a unit in capacity and desire to make, and to spend money.

Capital is not, nor can it be antagonistic to the interests of labor: they work harmoniously together, and neither can be productive without assistance from the other.

To suppose that producers will employ the money of capitalists and thus make less money themselves, is simply supposing producers to be fools; which they are not: hence, the policy of their honestly paying Mr. A. T. Stewart and everybody else whose capital they employ.

The value of labor is fixed by the demand for that particular article at that time, and if a seller sell for less, or a buyer buy for more than the article demands, then the said seller, or the said buyer, as the case may be, suffers the just penalty of his own folly. Hence, if A. T. Stewart's employees "offer themselves to him at such prices as he will pay," either they know

he will pay justly, or they require guardianship for their simplicity.

Production depends on correct proportions of capital, labor and demand, which, if left to themselves, are self-adjusting, for capital and labor create production and demand, and production and demand stimulate capital and labor.

Capital cultivates refined taste, and A. T. Stewart and others having abundant means, capacity and tact, successfully cater to this taste, to the pecuniary benefit of producers, and the pleasure and happiness of consumers.

Again, if it be true that "capital makes the laws and the law-makers," then free suffrage is a failure, and woman's right to the ballot is not worth discussing. If money is more powerful than human wisdom, infinite power must be a huge mass of gold. If not, why not? Will "THE REVOLUTION" answer?

Highland Park, N. J., Oct., 1868.

SARATOGA TO "THE REVOLUTION."

EDITORS, GREETING : Have two Black Sundays come together? I see few in this multitude of women who would not repel the insinuation of strong-minded, and whose faces would not bear them witness. I watched one person for weeks with anxious eye. Her hair is dark, and spectacles surmounting a pulpy Spurgeon nose, seemed to denote the Freedman's mission. Her Pre-Raphaelite shoes, following the exact form of the foot, were evidently designed by some lover of nature, and not a mere copyist of such ideal forms as square toes. Here, thought I, is one who sets at defiance the tyranny of custom. Alas! no flirt of sixteen, with a peroration to her dress two yards long, was more weak or prejudiced than she. She had chanced to cross Mrs. Stanton's orbit somewhere in space, and admired her snowy locks, "which," she added, "were of course, bleached by some artificial process. For her part, she had no patience with such women. They overstepped their sphere." Enough! I uttered a few sentences in which might have been heard "dwarfs of the gymnasium, odalisques" and other polysyllables, of which she knew as little as the laws of Kepler. They sent her reeling to the Dictation soon after.

Every night, some Hotel furnishes forth a "hop" for the delectation of its inmates. Here, under the gas, we see women whirled in the maddening galop, with a ring of spectators gathered around to see fair play. Now they skim around the periphery, now they dive into the vortex until they look like a group of wild-eyed Bacchantes, drunk with giddy motion. I might have gazed on a plantation-break-down with emotions less keenly poignant. Young Booby informs us privately, as he wipes the perspiration of the last round dance from his brow, that he takes his partner aside and tries her paces before venturing his reputation with her in the ring. Oh! Humiliation! These be the masters women serve. These be the pleasures which they will never surrender, no never! with the glorious privilege of being toasted as "Lovely Woman" at the fog end of Caledonian Festivals, just before Gavin McMurrough and his boozy companions fall under the table. Better far say I, for soul and body would be the excitement of a race for a County Clerksip.

Deny it who will. Those who watch the world know that even in the pursuit of ambition, women could not commit such dark and horrid crimes as they do every day to attain the favor of men. I know a bold, showy adulteress who was not ashamed to ensnare the weak will of her pastor, while she lived in fashionable separation from her own lord. It became an open scandal. It drove the reverend paramour beyond the seas, and his broken-hearted wife from despair to drunkenness and infamy. That bad woman lived on, hiding the heart of Messalina under a glittering prosperity and social leadership. Her victims have sunk into forgetfulness. It is an old story, old as Cleopatra. Every one could tell something like it, from his own experience. So it is. Paul fulminates against usurers, yet they flourish, and the memory of the poor man rots.

The dove has wings that she may fly away; the deer turns upon its pursuers with horns and hoof, but of all God's creatures, woman, the domestic animal, knowing nothing better than her husband's love, is the most abject.

"Whisper it, sister, so and so,
In a dark but soft and low!"

A prominent politician at one of the summer hotels could never speak to his own wife with a decent show of respect. I do not see why, belonging to the noble and aggressive Caucasian race, he might not, with equal justice, have whipped her.

Knowledge is power. Everything which tends to give woman another aim than the wretched one of being a mere tenant at will of some man's affections, will make her happier and better. Madam Sevigne wrote to her daughter, "Learn something every day." There are some Cartilaginous women who never cease to grow. They are far above the fluctuations of passion. But the neglected wife, ignorant of everything but love, sits at home and weeps like a weaned child.

Saratoga is nearly deserted. The veterans who introduced the famous Grecian bend have grown decrepit and disappeared. A few weeks of fancy balls and hops convert a healthy girl into a broken down actress. The most conspicuous were the daughters of sudden fortunes. Said an old gentleman to me, "It takes two generations to make a gentleman, but three to make a lady."

Every morning Rebecca goes to the well, that haply she may meet her husband. To complete the Oriental imagery, a slovenly low-browed Algerine stands near, with Arabian burnous, yataqans, and curious vases in niello exposed for sale. The vases are of brass and might be picked up for a trifle in the bazaars of Cairo and Damascus. I ask the dirty fez what they are worth. "Fifty Dollars."

We open our eyes very wide, and pass on.

WOMAN IN CALIFORNIA.

SAN FRANCISCO, Sept. 17th, 1868.

EDITORS "REVOLUTION": The science of Socialism and the true relation of the human family is still little understood or desired to be—yet changes have been made. Here female servants are better paid than in any other place, getting from twenty to thirty dollars a month in gold and are constantly in demand. Female teachers are better paid too—but for the same grade they receive from thirty to seventy-five dollars less per month than the men; in many cases the women are the best teachers, but this is an example of the old story, "that is enough for such as you." A change is coming for the better in this respect; let us hope it is not far distant. The chances for husbands (that necessity of female existence) are far greater here than elsewhere, the marriageable men being in excess, instead of seventy thousand spinsters as in Massachusetts or a million as in England. Cannot a Miss Ray be found among us to transport some of the surplus? for it seems that in incarceration and transportation are the only remedies that have yet been suggested. Brigham Young solved the problem by going back to the old Patriarchal system after the manner of Abraham, Isaac, Solomon and David.

We have here, once in a while, a case when the Feudal system of fighting for and stealing the woman is resorted to—but the general rule is our civilized barbarism of marriage for money or position, and it is not unfrequently the case that both parties get badly sold; neither possessing the attractions or money that the other supposed.

Divorces are abundant here, and unless better matches are made, will be more frequent in future generations; for if the faces of lovely, welcome children are not abundant, skeletons are found in all their ghastliness in houses where often least expected.

Although California possesses a large share of liberal minds, yet her liberality does not warrant the idea that she is ready to allow woman her rights. She has not yet learned to have sufficient independence, that which, in anti-slavery parlance, is called back-bone; and she needs a little of "THE REVOLUTION" libera-

Training, to let her understand her duty to herself and others.

I see the *Times* is terribly shocked at some of your plain statements of facts as they exist. Can evil be made too glowing, truth too plainly spoken? Can respectability make wrong right, or vice beautiful? Man has painted his picture; it is now the lion's turn, of course the growl will be on the other side. Suffice it to say, your paper is liked here, there has been just enough growth of liberality to receive your ideas and home truths; and I hope an interchange of views will be beneficial. Yours respectfully,

J. H. ATKINSON

LETTER FROM GEO. FRANCIS TRAIN.

SISTERS OF CHARITY SHOULD BE ORGANIZED FOR THE RICH.—WHY DON'T YOU CALL A CONVENTION OF SCHOOLMISTRESSES AT THE "REVOLUTION" OFFICE?—EVERY WOMAN SHOULD PROTECT HERSELF.—WHY NOT ESTABLISH A WOMAN'S WRONGS SOCIETY?—EVERY WOMAN HER OWN LAWYER, DOCTOR, MINISTER.—PICTURES FOR "HARPER'S ILLUSTRATED."—AN EPIGRAM ON EQUAL RIGHTS AND EQUAL PAY.

DUBLIN, FOUR COURTS MARSHALSEA, |
October 3, 1868.

A PEON OF VICTORY.

DEAR REVOLUTION: All *hail*, most potent, grave and reverend journal! Loud and continued cheers over your prosperity! Ye gods, what a victory! Parker, give me your hand. Susan, I appreciate your friendship. Elizabeth, I am proud of your acquaintance. We are a band of sisters. Let us do unto other women as we would have other women do unto us. Loud cheers over your Mount Vernon Association. Hurrah for the Workingmen's Convention victory! Three more for the Working-women's Association. The Revolution is bursting out all over the face and hands and legs and body of the Goddess of Liberty. The Irishman, astonished that the slugs did not kill Scully, asked if it was "*thru he was after wearing a coat of male and flour.*" This hits our fair-weather reformers. Why don't you publish, in chapters, Monseigneur Dupanloup's magnificent essay on Woman? See Boston *Pilot*. He says God first, then self, then children, then husband, then humanity, is the way woman should organize her love.

LET US HAVE A WOMAN'S WRONGS SOCIETY.

An age of manly sneers against Woman's Rights has frightened the rank and file of the sex into a panic. Persistent ridicule of Christian manhood has made many a noble-minded woman tell this palpable untruth—*we have all the rights we want now*. Nothing but the courage of a woman would have broken down the barriers of prejudice by inaugurating "THE REVOLUTION." The vices of the day mingle with the vices of the night. Europe follows closely America. From Mount Vernon and the Vineland, from Sturgis and the Rhineland the work goes nobly on. Suppose we get up a WOMAN'S WRONGS SOCIETY. Something that will require new artillery, cavalry, infantry, from lords and masters, to conquer.

LET WOMAN ILLUSTRATE HER SLAVERY.

Let it be illustrated. If Curtis means work and Harper is honest—let them employ Nast to make sketches for the *Weekly* of woman's wrongs. The "colored brethren" and the "sneers at the Irish, and the unchristian political personalities that have ornamented the *Il-*

lustrated for the past few years are getting tame. The *Christian Brothers* should now leave Hades for Heaven. Having theorized, let them be practical. Powerful sketches of woman's wrongs would elevate humanity to action for Woman's Rights. One picture—A fair young mother; her babes starving; hour, midnight; dim candle; subject—the Song of the Shirt, ten cents each. Another—the generous, noble, gallant men printers, driving out of the *World* the starving women printers! Another—a house of prostitution in Mercer street, with some well-known merchants, bankers, brokers, aldermen and Congressmen at a champagne supper with those they have damned. Another—Five Points by gaslight; a drunken "sovereign" staggering into his den to split open the head of his wife with an axe because she had no more money to give him for drink. An assignation house in Fifth Avenue—a young girl left to ruin by the bachelor friend of a gallant officer off in the war. Another—a palace in the way to the Central Park, where *Restellism* is practiced in broad daylight. Another—The quack doctors in council preparing their hellish advertisements for the religious journals and the *Times* and *Tribune*. Then give the group and names of the eighteen workingmen in convention who voted against Mrs. Stanton, interspersed with these by way of contrast, picture the workingwomen in convention at the office of "THE REVOLUTION." Give a sketch of a happy family where all are equal under the law. Group together the renowned women of the ages. Then show drunkenness and squalor alongside of liberty and neatness. A picture of the killing of the fatted calf over the return of the Prodigal Daughter! When my city lots are greenbacks I will pay Nast for this gallery of sketches.

LET US ORGANIZE SISTERS OF CHARITY FOR THE RICH.

Why should they alone visit the poor? The rich we have always with us. Educate the rich and the poor will be benefitted. Nobody says rich but honest. What credit is there in the honesty of a clean bed and a full belly? Those Christian sisters of mercy I saw in Asia, in Europe, in Africa, in America, bending over the dying soldier or the suffering mendicant are the angels of humanity; angels that have bodies, and legs and hands—practical angels without wings and long clothes dragging in the mud or air. Would it not be well to have sisters of mercy and sisters of charity calling upon the rich and noble to try and soften their hearts to the misery that surrounds them, which I have described as *woman's wrongs*?

EVERY WOMAN HER OWN PROTECTOR.

Why should woman have a protector? Why not protect herself? Let her show her womanhood, and men, instead of flattering her beauty, will compliment her intellect. "Every woman is a rake at heart," said Pope. Why? Simply because man's devotion was all animal, sensual. His love was passion. There was no friendship between the man and wife, the mistress and the paramour. Vanilla and Cantharides were his alpha and omega of education. He never tried to develop her mind. He only sought the gratification of his senses. Let woman protect herself. When a man says, "What a beautiful bonnet," let her say, "What a beautiful hat." "Your dress is magnificent." "Yes, so are your trowsers." Does woman require protection against woman? No. It is man, "her protector," against whom she needs protection. Voting is protection. Politicians are now polite to negroes these election times, just

as they always have been to the "d—d Irish" on similar occasions. What protection did woman get when Charles Sumner and others forced the word "male" into the Federal Constitution? If women are weak, these protectors make them so. What protection do young girls get after seduction? How does the Sultan protect women in the seraglio? What protection do the starving wives and daughters of drunks receive from the men law-makers who issue licenses to rum-sellers to destroy the peace of families? How does the blood-sucker protect its victim? As the spider's web protects the fly, so man protects woman. How long does the paramour protect the mistress? Victor Hugo's Devil Fish was never satisfied with one victim. How do men teachers protect the woman teachers, except by giving them half the pay for the same labor? Bastardy in England is a legalised institution. Seducers are protected, not the seduced. English law allows a man to seduce any woman in the land if he pays half a crown a week for the child. That is the way English man protects woman. That is why one in sixteen is a pauper, one in fourteen a bastard. Man ruins the girl. Man prosecutes her for hiding shame, and man sends her to the penitentiary or the gallows for killing her child! Oh, thou great protector of woman! Do the lawyers protect woman? Do the clergy? Do the doctors? No, woman must protect herself, and the only protection that suits the case is the protection of the ballot.

EVERY WOMAN HER OWN MINISTER.

We need women preachers. More Olympia Browns are needed. Nine-tenths of the unseen force against the principles of "THE REVOLUTION" come from the clergy. In sceptical France none but women go to church, as in infidel New England. Since force and Moses have crowded out love and Jesus, since the pulpit has become the forum, since ministers are only politicians, man forsakes the altar, and the clergy have only women to listen to their exploded dogmas and antiquated doctrines. Some clergymen of advanced thought may support "THE REVOLUTION." But what is needed is for women to step out of the ranks in the church and get promoted to sextons, deacons and preachers. They pay more than half the salaries, let them have some of the posts of honor. They must vote in church as well as pray. When the breeching breaks going down the hill, prayer won't help them. The universities, the colleges, and the churches must all be opened to women. With your wing on the wind, your eye on the sun, onward and upward, straight on with "THE REVOLUTION."

"I DREAMT I DWELT IN MARBLE HALLS."

Pagans established harems for women. Christians should establish colleges. Reformers tell the truth. But the truth has hard work to make its way. When truth and falsehood went in bathing, falsehood came out first and put on truth's clothes. Truth, too conscientious to deceive, since then has gone naked through the world. My friend Marble has come against a snag in my Biographical Sketches. Letter C touched on the Bible, not irreverently but truthfully. But the *World* is too pious for my childhood experiences. Marble is a trump, but the bands are not yet off his head. Are you afraid to publish what he fears will do harm in "THE REVOLUTION?" Remember I alone am responsible for my own literary children. None of them are bastards nor paupers. Charge, Susan, charge! On, Stanton, on! are the watchwords of "THE REVOLUTION."

GEO. FRANCIS TRAIN.

The Revolution.

ELIZABETH CADY STANTON, } Editors.
PARKER PILLSBURY, }
SUSAN B. ANTHONY, Proprietor.

NEW YORK, OCTOBER 29, 1868.

HORACE GREELEY.

RECOLLECTIONS of a Busy Life, by Horace Greeley, is one of the most readable books we have ever taken up. There is nothing more profitable in literature than the thoughts of the great minds of our own day on the vital questions in which all alike feel a deep and lively interest. Few men can make a clear statement of their thoughts on such a range of subjects as Mr. Greeley has discussed in the book before us. He gives the reader his views concisely on politics, religion, law, the causes of our civil war; the leading actors in the drama, and the political leaders of the last thirty years; on reforms and reformers, liberals and libertines, beggars and borrowers, socialism and slavery, temperance and theatres, poetry and protection, faith and farming, editors and education, marriage, mileage and mining, recreation and reconstruction, with an interesting chapter on Margaret Fuller, and many valuable observations and reflections on his extensive travels in the old world and the new.

Mr. Greeley could not have made a more valuable bequest to the young men of our times than the private history he has given them of his own true life, so free from vice and excess, so full of self-sacrifice and noble ambition, and so grand in its results; for although he has never been President, Senator, Chief-Judge or Judge, yet has he wielded greater power in both hemispheres, for the last twenty years, than any other man of his day and generation. We hope every boy in the nation will read this book, for it has a stimulating effect on the young to know through what disappointments and tribulations great minds reach the calmness and independence of success. In his simple narrative of his boyhood, family, daily toil, school, pleasures, his love of nature and books, he reveals so much simplicity, sentiment and tenderness of feeling, with such nobility, self-dependence and uprightness of character, that one's pity for all his hardships in adversity is lost in admiration of his high qualities of head and heart. His description of leaving home for the first time, how on the road he thought of his mother and all the dear ones he left behind, and was often tempted to turn back; how his love for his old associations struggled with his ambition to see the great world, and know more than he ever could at work on his father's farm, is very natural and affecting, and so vivid that one sees the old homestead, the mother's tearful eye, the hesitating youth, and feels the struggle of the man to throw off the clinging timidity of the boy. Biographies are cold and dull compared with what a great soul can tell of itself, and when for a laudable purpose a great man gives the public some glimpses of his inner life, of his domestic joys and sorrows, he ensures a sympathy and confidence that a knowledge of his public character can never command. The chapter entitled "My Dear," in which Mr. Greeley describes his children in the spirit land, is full of tenderness and pathos, and

shows great depth of paternal love. In his chapter on Margaret Fuller, Mr. Greeley reveals one of his heresies on the woman question. He says, "Noble and great as she was, a good husband and two or three bouncing babies would have emancipated her from a deal of nonsense and cant." Now we submit to the judgment of a candid world, if there is not as much nonsense and cant about married women as old maids? Who cannot point in their circle of friends to most wise, common sense and cheerful women who have never had either "a husband or a bouncing babe," and to multitudes of miserable, mawkish women who have both. No, no, husbands of the present type of manhood, and sickly, mulish, puling babes, the sins of whose fathers are visited upon them in the form of chicken pox, measles, scarlet fever, small pox, scrofula, whooping cough and fits, are not the only panacea for the nonsense and cant of all womankind. Civil and political rights, education, work and wages, freedom and independence, would do far more to elevate women than husbands and babies. Margaret Fuller, as every proud woman must, felt the degradation of belonging to an ostracized sex. Could she have had all the avenues to fame and wealth open to her that Horace Greeley had, her restlessness and fitfulness would have given place to energy and ambition.

In his chapter on the slavery controversy he says, in his criticisms on early abolitionists: "Granted most heartily that slavery ought to be abolished, how was that consummation to be effected by societies and meetings of men, women and children who owned no slaves, and had no sort of control over, or even intimacy with those who did? Suppose the people of Vermont all converted to abolition, how was that to bring about the overthrow of slavery in Georgia?" Agitation! Every advance step in science, morals, religion and government, is the result of agitation. The formation of the Republican party, the late war, the proclamation of emancipation, negro suffrage, are all the results of the agitation created by those early abolition "societies of men, women and children." But we must reserve further comments for another week, advising all our readers to give this valuable work a place in their libraries. It is published by J. B. Ford & Co., of this city.

E. C. S.

SMOKING FOR BOYS.—A French physician has been making investigation as to the effect of smoking on boys, and has been struck very forcibly, it is said, with the results. He has observed 38 boys, aged from nine to fifteen, who smoked more or less. Of these, distinct symptoms were present in 27. In 22 there were various disorders of the circulation—*bruit de souffle* in the neck, palpitation, disorders of digestion, slowness of intellect, and a more or less marked taste for strong drinks. In three the pulse was intermittent. In eight there was found on examination more or less marked lumination of the red corpuscles; in twelve there was rather frequent epistaxis; ten had disturbed sleep; and four had slight ulcerations of the mucous membrane of the mouth. It is truly amazing to what an extent this vice prevails among boys all over the country. Had parents and guardians any adequate conception of the dangers to be apprehended from it, they would employ no minister, doctor or law-maker who did not oppose the use of tobacco in all its forms, with all the energy and influence at command.

MARRIAGE AND DIVORCE

Those who marry intend as little to conspire their own ruin, as those who swear allegiance, and as a whole people is to an ill government, so is one man or woman to an ill marriage. If a whole people against any authority, covenant or statute, may, by the sovereign edict of charity, save not only their lives, but honest liberties, from unworthy bondage, as well may a married party, against any private covenant, which he or she never entered to his or her mischiefs, be redeemed from unsupportable disturbances to honest peace and just contentment."—John Milton.

A very wise father once remarked, that in the government of his children he forbade as few things as possible: a wise legislation would do the same. It is folly to make laws on subjects beyond human prerogative, knowing that in the very nature of things they must be set aside. To make laws that man cannot, and will not, obey, serves to bring all law into contempt. It is important in a republican government that the people should respect the laws; for if we throw law to the winds, what becomes of civil government?

What do our present divorce laws amount to? Those who wish to evade them have only to go into another state to accomplish what they desire. If any of our citizens cannot secure their inalienable rights in New York state, they may in Connecticut and Indiana.

Why is it that all contracts, covenants agreements and partnerships are left wholly at the discretion of the parties, except that which, of all others, is considered most holy and important, both for the individual and the race?

But, say some, what a condition we should soon have in social life, with no restrictive laws. We ask you, what have we now? Separation and divorce cases in all our courts; men disposing of their wives in every possible way; by neglect, cruelty, tyranny, excess, poison, and imprisonment in insane asylums. We would give the parties greater latitude, rather than drive either to extreme measures, or crime. If man would make laws for the protection of woman give her the power to release from legal conjugal obligations all husbands who are unfit for that relation. Woman loses infinitely more than she gains, by the kind of protection now imposed; for, much as she loves and honors true and noble men, life and liberty are dearer far to her than even the legalized slavery of an indissoluble tie. In this state are over forty thousand drunkards' wives, earnestly imploring deliverance from their fearful bondage. Thousands of sad mothers, too, with helpless children, deserted by faithless husbands, some in California, some in insane asylums, and some in the gutter, all pleading to be released. They ask nothing, but a quit-claim deed to themselves.

Thus far, we have had the man-marriage, and nothing more. From the beginning, man has had the whole and sole regulation of the matter. He has spoken in Scripture, and he has spoken in law. As an individual, he has decided the time and cause for putting away a wife; and as a judge and legislator, he still holds the entire control. In all history, sacred and profane, woman is regarded and spoken of, simply, as the toy of man. She is taken or put away, given or received, bought or sold, just as the interests of the parties might dictate. But the woman has been no more recognized in all these transactions, through all the different periods and conditions of the race, than if she had had no part or lot in the whole matter. The right of woman to put away a husband, &

hever so impure, is never hinted at, even in sacred history.

We cannot take our gauge of womanhood from the past, but from the solemn convictions of our own soul, in the higher development of the race, and we place woman above all governments, all institutions and laws. It is a mistaken idea that the same law that oppresses the individual can promote the highest good of society. The best interests of a community never can require the sacrifice of one innocent being, of one sacred right.

In the settlement, then, of any question, we must simply consider the highest good of the individual. It is the inalienable right of all to be happy. It is the highest duty of all to seek those conditions in life, those surroundings, which may develop what is noblest and best, remembering that the lessons of these passing hours, are not for time alone, but for the ages of eternity. They tell us, in that future home, the heavenly paradise, that the human family shall be sifted out, and the good and pure shall dwell together in peace. If that be the heavenly order, is it not our duty to render earth as near like heaven as we may?

In our system of jurisprudence we find man's highest idea of right, but inasmuch as fallible man is the maker, administrator and adjudicator of law, we must look for many and gross blunders in the application of its general principles to individual cases. The science of theology, of civil, political, moral and social life, all teach the common idea that man ever has been, and ever must be, sacrificed to the highest good of society—the one to the many—the poor to the rich—the weak to the powerful—and all to the institutions of his own creation. Look, what thunderbolts of power man has forged in the ages for his own destruction! at the organizations to enslave himself! And yet through those times of darkness, those generations of superstition, behold, all along, the relics of his power and skill, that stand like milestones, here and there, to show how far back man was great and glorious. Who can stand in those vast cathedrals of the old world, as the deep-toned organ reverberates from arch to arch, and not feel the grandeur of humanity. Here is the incarnated thought of man, beneath whose stately dome, the man himself, now bows in fear and doubt—knows not himself—and knows not God, a mere slave to symbols—and with holy water signs the cross, while he who died thereon, declared man, God.

CHEAPER LIVING.—The New York *World* says, "If Women are, as they complain, poorly paid for their labor they can certainly live cheaper than men can, at least at the Working Women's Home in this city. The profits of all classes of restaurants in the city are enormous. This may be seen at a glance by comparing the prices charged for articles in the restaurants and the actual cost of these articles in the markets and shops; add rent, service, cooking, and every expense to the restaurant keepers, and the profit-margin is still immense. It may occur to some one that if these women can be fed so cheaply, restaurants on the same principle might be opened for laboring men, clerks, and others who now patronize places of higher prices. The plan has been in successful operation some time in London, and restaurants here which should give good, well-cooked food, at prices covering the cost and a reasonable profit, would be popular and would pay. In addition to what the *World* thus testifies, we see it stated

that the cheap dining rooms opened in Glasgow by a Mr. Corbett have not only been profitable to their owners and advantageous to the diners but they have produced effects not contemplated in a social way. The cooks and attendants are all women, and their habits of neatness and culinary skill are so highly prized by the clerks and artisans of Glasgow, that Mr. Corbett finds he can seldom keep any of his girls beyond a short period. They are eagerly sought after as wives; out of two hundred girls fewer than twenty-four have been married during the present year.

SOUTHERN LITERATURE.

THE Seminary Magazine is a monthly just commenced in Richmond, Virginia, "devoted (its Prospectus says) to the interests of education and the mental culture of THE WOMEN OF THE SOUTH." The following is farther extracted from its somewhat elaborate Prospectus :

Brief Essays by School Girls will appear in each number. Some of the best writers in the South will contribute to the Departments of Belles-Lettres, Light Literature, Natural History, etc. Each volume of twelve numbers will contain seven hundred and sixty-eight pages of entertaining and instructive reading, printed in clear, distinct type, on beautiful white paper, with nearly one hundred handsome illustrations. Sixteen pages in each number devoted to the Sabbath School interest. Everything of a political or sectarian nature, or of immoral tendency, will be carefully excluded.

We give these liberal extracts from the prospectus of this new suitor for public favor for various reasons. One is, it comes from the South, where literature never flourished, never could, while the breath of slavery polluted and poisoned its atmosphere. Then it is in design a Woman's Magazine, devoted pre-eminently "to the culture of the women of the south." No better field could be selected.

One word, very important, is omitted here, but it crops out in the pages of the number before us (the first number by the way) unmistakably. For instance, in an editorial article headed "Education for the Masses," there is a good deal of this kind of talk :

While statesmen are exerting all their wisdom to avoid the dangers which threaten the political fabric, there looms up in the future a dark and appalling cloud, which must, if not wisely for stalled, ultimately invade the social circle and taint the purity of the Caucasian blood. This idea is too delicate to elaborate, and it is only referred to in the hope that our people will pursue it to its legitimate conclusion. It is not a pleasant thought, and it may be that our fears are delusive, and that the history of the past few years will be reversed. It will not do, however, to listen to our hopes. Prudent forethought demands that the present generation should leave nothing neglected which will preserve the integrity of the domestic fireside.

At present the force of public sentiment is a restraint; but in time this influence will be weakened by political affiliations; and when the ripple is once made upon the social surface it will gather volume as it moves onward, until it finally swells into the wave which will engulf our dearest and most sacred interests?

Education is the word for the hour. In this section the free school system is impracticable, and is considered by some to be prejudicial to the interests of religion. Should the leveling tendencies of the day prevail, strenuous efforts will be made to bring about a state of affairs which is repulsive to every honorable mind. How can this be averted? This solemn question is engaging the profoundest intellects of our day.

Self-preservation requires that hereditary pride must be laid aside, and we should remember that while elevating the unfortunate of our own race we are not at all lowering the social status of the refined classes of society. "In union there is strength," and if we are not greatly mistaken the time is not far distant when we shall need the co-operation of every man, woman and child who has the unsullied blood of the white man in their veins.

The word *white* inserted in the prospectus of the Institution would have obviated the necessity of this whole article. The simple truth is, the southern people are shaping their whole policy, government, literature and religion, so as most effectively to degrade and finally to crush out the whole African race. Almost forty years ago, Henry Clay said the two races never can, never will, dwell together on terms of equality. President Lincoln said, "There is a physical difference between the two races, which, in my judgment, will probably forever forbid their living together upon the footing of perfect Equality. I will say then that I am not, nor ever have been in favor of bringing about in any way the social and political equality of the black and white races; I am not, and never have been, in favor of making voters or jurors of negroes; nor of qualifying them to hold office." His proposed policy for reconstructing Louisiana and restoring her to the Union (defeated by a masterly movement of Senator Sumner), showed that the war did not cure him of his pride and prejudice. Why, then, should not the South have a white literature and religion? For, as will be seen in this prospectus, the *Seminary Magazine* has an eye to both. The whole north is more or less proscriptive. In only five states is the colored race even nominally free. And it is more than probable that in every one of those, were the question to be taken to-day on colored suffrage, it would be voted down. Massachusetts might tolerate it, but surely no other state would. As a party, republicans were never more hostile to it than at the present hour. While, therefore, we deplore, we do not wonder at the proscriptive spirit of the south. She learned it of the north in all its malignity. She has still northern example. For half a century the north has furnished the south with spelling, reading and religious books, with school-masters, mistresses, missionaries and ministers, and all of them keyed and toned to the dread order of chattel slavery. Northern colleges and theological seminaries have ever been open to the sons of slaveholders, and college rules, the courses of study, religious worship, scripture interpretation and public prayer have ever and always been modified to please their perverted, depraved tastes. Who can wonder, then, that a negro is still mortally hated at the south? or who shall say she has not come very honestly by that hatred? And still more and worse, how must that hatred be augmented when she remembers that the north only freed the negroes to fight against their masters, and to save herself from their terrible power, and gives them the ballot there, for that and no other earthly reason? The south never hated the negro for his color, or that he was a slave. It took the north to do that. But when she had been conquered by him in battle, and is now again in his power at the ballot-box, it is not in human nature that she should love him, or seek his prosperity and happiness. Nor is it to be expected that she will hate him less, because in all this, he is and has been really the passive instrument of the north; accepting freedom at her hand when and where she needed him, and only then and there, and the right of suffrage exactly on the same conditions. What Secretary Seward said to his foreign ministers at the opening of hostilities, everybody believed : "that the rebellion ('revolution' he beneficially termed it,) will not change the status of a single human being, whether it succeed or whether it fail." Ben Butler, then Col. Butler, was the first to proffer his regiment, a Massa-

chusetts one, to slaveholders to suppress insurrection among their slaves. And so the war was conducted everywhere, until it became absolutely certain the south would be successful unless her slaves were freed, armed and turned against her. Then again in reconstruction they are wanted, with ballots instead of bullets, and so they are given the ballot. And the south acts on precisely the same principle. She has no use for the negroes now any more than have Indiana, Illinois and Pennsylvania, and treats them accordingly. Any more than Abraham Lincoln had when he uttered the sentiments we have quoted from him. Any more than Mr. Seward had when he wrote his instructions to Messrs. Adams, Dayton and Corwin, his foreign ministers. Any more than the northern army had when it thought, with seventy-five thousand men it could suppress the rebellion. In one word, north and south, the Dred Scot decision, seven times sublimed, is practically applicable to-day as it ever has been, to the colored man. He has no rights which the white man is bound to respect. None in the government, none in literature, none in religion, none anywhere.

So much in apology for the *Seminary Magazine*. If its roots are poisonous, as they certainly are, we trace them all up into northern soil. Nor are we by any means speaking of it alone. The same spirit is breathed from every literary institution, magazine, newspaper, book, pamphlet, speech or sermon that has reached us yet from a strictly southern source. We have every reason in the world to wish the *Seminary Magazine* success, if it will but deserve success by being impartial and just. Its very style, its grammar even, plead loudly the need of better literary culture, being desperately at war with Lindley Murray and more modern Etymologists. But we cannot ask the south to cast the motes out of her eyes, without at the same time reminding the north of the beams that blind her own.

P. P.

LECTURES BY GEO. FRANCIS TRAIN.

By Mr. Train's letters in last week's "REVOLUTION" it was seen that he proposes to lecture the present season, if by grace of her British Majesty's government he is permitted, for the benefit of woman. As he phrased it, "for the education and elevation of her sex.... I will speak this winter only for the benefit of woman." Whatever Equal or Woman's Rights Association, or Lyceum committee, or private individual would secure his services can address his private secretary, Mr. George P. Bemis, at No. 20 Nassau street, New York. There are reasons for believing his release from prison will not much longer be delayed. That he is detained so long, that he is a prisoner at all, will one day recoil on the British government to her eternal infamy, if not to her material harm and loss, as little dreamed of now. The talk about a debt due for railroad iron is a cheat and a lie. He has both offered to pay and proved that he does not owe a farthing of it. Still he is kept in confinement. That his prison is not stoned down by the outraged Irish people in whose behalf he is held, proves them more loyal to an oppressive government than faithful to a long and well-tried friend. But their and his hour will surely come. When he does return to America he will a tale unfold whose lightest word will harrow up the soul where there is soul; will "create a soul under the ribs of death." Without the burning inspirations kindled by his experiences during the present year, he was cer-

tainly second in thrilling eloquence, energy and power to no American speaker. What he shall be now, none can tell; but it will soon appear whenever he is permitted to set foot again on his native soil. Meantime, lecturing committees and associations cannot too soon bespeak his services.

P. P.

THE WOMAN SUFFRAGE CANDIDATES.

THE CANVASS IN ENGLAND.

NO. VI.

THOMAS HUGHES, who, as we have often remarked before in these notes, is, or was, running in the borough of Lambeth, has now become a candidate for the borough of Frome. The *New York Times* seems to lament this as proving that the reformed election system of Mr. Hughes, viz.: to use no money for canvassing purposes, has proved a failure in his old borough, and consequently, if he hoped for re-election, he must seek a new constituency. We do not think this was the cause. We agree with Mr. Hughes himself, who, in his first speech before the electors of Frome, declared the reason of his change to be, that seeing a borough without a Liberal candidate, while his had five, he thought it would be both to his and the Liberal parties interest to lessen the number of candidates in Lambeth and make surer of his own return. At this first meeting in Frome he was well received.

Edward Baines is not conducting a personal canvass of Leeds, nor attending any of the Liberal meetings, but at a gathering in Headingley, one of the out townships of the borough, a few weeks ago, a resolution was passed unanimously in favor of him and the other Liberal. Though it appears that Mr. Baines is taking very little interest in his return his electors are determined to elect him. For, at a meeting on the 30th of September in this borough, Sir Andrew Fairbairn having offered himself as a third Liberal candidate and the customary resolution of his fitness to represent the borough having been proposed, it was rejected, and an amendment adopted, that it was to the interest of the Liberal party to give their undivided support to Mr. Baines and his colleague.

New Windsor, which, by the way, now includes the famous college of Eton and town, is still being canvassed by Roger Eykyn.

Richard Young, having made a thorough canvass of his district—Cambridgeshire—has again spoken at Lawston. To show the popularity of Liberal principles and candidates in this shire, we will relate the following occurrence that transpired on the 28th of last month: Lord George Manners and Viscount Boynton, the Conservative candidates, arrived at Wisbech, where they were to be entertained in the evening by a banquet, entered a carriage drawn by four white horses and escorted by not less than 200 gentlemen of the neighborhood on horseback, approached the town. They created quite a sensation among the quiet denizens. But when the cavalcade arrived opposite the Rose and Crown, where Lord George commenced a speech, and it was noised abroad that the Conservative candidates were present, great confusion arose, and the noble lord tried in vain to continue. At this very moment, Mr. Young and his fellow-candidate drove up the street, and amid the greatest enthusiasm were drawn triumphantly through the town. They addressed the vast crowds, that then quickly dispersed.

WHO ARE THE SPENDTHRIFTS?

SEVERAL weeks since we called attention to the difference between American men and women in the matter of saving and expending money. Two subjects were specially submitted for consideration; first that men spend nearly all the money that is spent for tobacco and strong drink; and second; that men have many days in winter, in stormy weather, and on account of politics, in caucuses, conventions, elections, auctions, military parades and the like, besides all the long evenings of the year when they earn little or nothing, while the women of the family are generally at home and at their work earning or saving money. We spoke particularly of the rural districts, but, like the Almanacs, the remarks "with slight variations, suit any latitude." Among the English working classes, the case is still worse. The committee recently appointed by the British House of Commons to inquire into the expediency of altering the law in relation to the property of married women in England, discovered some facts which show how hard and bitter is the life of women in the humbler classes. We subjoin a few extracts from English papers:

The rector of Bethnal Green, the Rev. S. Hansard, whose work has been among the poor of the metropolis for twenty years, told the committee that the women as a rule work very hard, and with little reward to sweeten their toil. Mr. Hansard urged that the State shall protect the earnings of these women from their husbands, many of whom spend the money while their wives try to save it; *the wives would save more if they were not under the constant fear that it might all be taken away from them at any moment and spent in drink.*

Mr. Mansfield, the police magistrate of Marylebone, confirmed the remarks of the rector of Bethnal Green. He had found that the wives of poor men were in general more thrifty than their husbands. Among the "respectable" working classes the wife acts as the treasurer of the family, taking her husband's earnings and doing the best she can for the household with them. *A shilling or two is given to the husband that he may go and drink on Saturday night.* In such cases as these, it may be presumed, the woman requires no protection for her earnings more than she can find now.

The secretary of a co-operative society at Rochdale, Mr. Ormerod, cited instances of a different character. There are 7,000 members of his society, and many of them are women. When these women get married the husband frequently applies to the society for his wife's money, but the managers decline to give it up to him. "We tell them," said Mr. Ormerod, "that as the money is invested in the wife's name, they have no right to draw it. Of course this answer could not be upheld in a court of law, but it seems to suffice. A judicial decision is never challenged, probably because the exposure attendant on the process would be inconvenient. A more satisfactory circumstance was mentioned by Mr. Ormerod. It is usual for both husband and wife to become members of this society, and in many instances each respects the other's savings. In one case a definite agreement was entered into between the husband and wife. They had one child, and each contributed a certain amount toward the household expenses. Whatever was earned over this contribution was saved, and the woman in that way accumulated very nearly £200 out of her own earnings. Other women have saved as much as £50 or £60. There are families where the husband has £100 in the society, and the wife £100, and it is not often that either thinks of touching the other's money.

Mr. Mundills, manufacturer at Nottingham, who employs over 2,000 female hands, testified that it was lamentable to see to what an extent the earnings of women were dissipated by bad husbands. The women were, as a rule, more thrifty than men, and quite as able to take care of their affairs as their husbands.

HARRIET HOSMER.—We were made happy last week by a friendly call and cordial greeting from our renowned countrywoman, Miss Hosmer. She is in most hearty sympathy with the objects of "THE REVOLUTION" and subscribed for two copies to be sent to her address in Italy.

A MOTHER'S LOVE

HON. THOMAS H. BENTON once paid this tribute to the memory of his mother. Mr. Benton was certainly one of the noblest specimens of the physical man the country has produced : "My mother asked me never to use tobacco ; I have never touched it from that time to the present day. She asked me not to gamble, and I have never gambled, and I cannot tell who is losing in games that are being play'd. She admonished me, too, against hard drinking ; and whatever capacity for endurance I may have at present, and whatever usefulness I may have attained in life, I have attributed to having complied with her pious and correct wishes. When I was seven years of age she asked me not to drink, and then I made a resolution of total abstinence ; and that I have adhered to it through all time, I owe to my mother."

Miss Tayler did not exaggerate

A MOTHER'S LOVE.

Hast thou sounded the depths of yonder sea ?
Hast thou counted the sands that under it be ?
Hast thou measured the height of Heaven above ?
Then may'st thou speak of a Mother's love.

Hast thou talked with the blessed of leading on
To the throne of God some wandering son ?
Hast thou witnessed the angels' bright employ ?
Then may'st thou speak of a Mother's joy.

Hast thou gone with the traveller, near or far,
From pole to pole, from star to star ?
Thou hast : and on earth, or river, or sea,
The heart of a mother has gone with thee.

There is not a grand, inspiring thought,
There is not a truth by wisdom taught,
There is not a feeling pure and high,
That may not be read in a Mother's eye.

There are teachings above, around, afar ;
The heavens the glory of God declare ;
But louder that voice, around, on high
Is heard to speak from a Mother's eye.

WESTERN CORRESPONDENCE

CHILlicothe, Mo., Oct. 10th, 1868.

This, the chief town of Livingston county, claiming a population of some six thousand, is pleasantly situated on the Hannibal and St. Joe railroad. As a town it has grown very rapidly since the war ; and though there is still a perceptible spirit of conservatism (more properly called rebellion) pervading its atmosphere, the spirit of progress holds unquestionable advantage, both numerically and influentially. Judging from the great political demonstration which has recently aroused the populace to enthusiastic outburst, we should conclude that its political proclivities were decidedly republican, or at least that those presuming to indulge other proclivities, were here, as in all parts of the state, permitted very little chance to demonstrate them.

The great republican rally of the county took place here a few days since; an effort very creditable to the town. Men, women and children, from far and near, joined spontaneously in the patriotic display. Little girls dressed in white, and representing the several different states, were carried through the streets, in a triumphal car with the Goddess of Liberty, while young ladies, tastefully arrayed in their *habits de cheval*, rode gracefully with the equestrians of the procession. I noted with pleasure this advanced step in favor of woman, and turning to a gentleman who was an avowed opponent of "woman's rights" inquired, why it was that ladies were permitted to participate in such a procession, to mingle indiscriminately with all classes and conditions of men? Why, he replied, we couldn't get along without the ladies. But, I urged, you thought not thus four years ago. Then processions were made up exclusively of men, now women compose a large proportion, and still you seem not to discover any demoralizing effects. How much more would it be for them to join in the triumphal procession to the polls and deposit with their husbands and fathers the silent voice of sovereignty? He failed, however, to appreciate my views on this subject, for to his mind, alas! the word *polls* was associated with all that is vulgar and degrading; I looked compassion, but said no more. May God speed the day when men shall no longer behold in that little piece of paper the vice and corruption of political intrigue, but rather the instrument of a divine power guiding the destiny of our republic. The Hon. Carl Schurz was the speaker of the occasion, and I was much gratified by his earnest effort to encourage in the minds of the people lofty, liberal sentiments. His remarks on negro suffrage were to the point, and throughout the whole speech I listened with delight to one of the most cogent arguments in behalf of woman, in favor of *female* suffrage, that it is possible for man to make. He advanced many undeniable reasons why the ballot should be put in the hands of every *citizen*, both as an educator and a means of self-protection. But in all this eloquent appeal, he addressed himself to, and spoke of, only one sex.

The subject of female suffrage in this state is still very new. Negro suffrage is a political issue this year, but I doubt its success. The majority of those who advocate the measure are almost afraid to assert themselves boldly, especially those seeking office, lest they might by that means lose a few votes and perhaps an election. Of course the gratification of ambition will compensate for the sacrifice of principle—

if indeed there is any principle involved, which I am tempted very much to doubt, when I measure men by the inconsistencies of a political career. Yet, although unintentionally, still inevitably, every appeal made in behalf of man applied equally to woman.

BABIES.

Was there ever anything that so stuck in the throats of the enemies of "Woman's Rights" as the *Babies*? "But the babies! who'll take care of the babies? what will be done with the babies?" is repeated by them over and over again with distended nostrils and eyes wild with apprehension. Don't be frightened, my poor deluded, but answer me. Who took care of Queen Victoria's babies of whom there were quite a number? Who takes care of the babies on Fifth Avenue! Surely not the mothers of the innocents. Now, there are more babies neglected by mothers with nothing else to do in the labor line but to care for them, than by mothers who work to support them. Look! there is Mrs. Jones stepping out of her splendid carriage at Stewart's, dressed "in style," who has an infant at home without a mother's care. She is out to purchase a magnificent dress to wear to Mrs. Smith's great party. She has seen her baby but once to-day and then only for a moment. And there goes poor widow Brown to her work. She has a baby at home too, and two little curly headed boys besides, who are dependent upon her for support. She kissed the little darlings when she left them this morning and talked so beautifully to them, and to-night when she goes home she will see their pretty faces pressed against the window pane, and baby will spring into her arms, and coo and laugh and jump, and then sleep all night in her bosom. Neither of the two women give all their attention to their babies, but the laboring woman gives most. I'll risk the babies if their mothers have expanded minds, common sense, affection, sound education, and good health, even if they desire the right of suffrage, and have an opportunity to go to the polls and cast their ballots ; even if they know who the man is they want for President of the country, independently of their husband's opinion, even if they can write an essay, or speak to an audience on Woman's Suffrage. I don't see but the babies of Harriet B. Stowe, Lucy Stone, Elizabeth C. Stanton and Frances D. Gage have fared as well as any babies, and they surely have cause to be proud of their mothers. Why, babies are not at all in the way of Woman Suffrage, but rather their existence is a great reason why their mothers should have a right to assist in making the laws that these little ones must grow up under and obey. There is nothing that looks so sweet to me as a baby ; and my deep interest in them is one great reason why I am so desirous that their mothers should have their full rights, and stand side by side with their fathers. I feel ashamed to have the boys grow up and have more rights than their mothers. Did you ever think how little time thousands of mothers have to attend to their babies, who have all their housework to do? I heard one mother say, "Why, I am obliged to let my children run wild, I have so much to do. I cannot give them the attention they require. Now, I don't believe Frances D. Gage's children did any more than run wild. Because a woman marries, she need not think that is the end of her ability for doing anything but housework and tending babies I am ashamed of such women. Minding

ALL MANKIND WOMEN?—The Manchester (England) women, to the number of almost six thousand, demanded to be registered as voters, and appeared by Counsel, Mr. Cobbett, before the registry Board. Mr. Cobbett made one point in favor of his clients that is both new and strong. The word *man*, he said, must have one of two meanings in the reform act. It is used either in the sense of man in the most common acceptation, as distinguished from woman, or in the sense of mankind. If the former, it clearly imports the masculine gender, and if it imported the masculine gender, then Lord Romilly's act of 1850 distinctly said that being a term importing the masculine gender, it shall be held to include the feminine also. Give it the other sense. Let it mean mankind, and it is still more clear that it means both man and woman.

WASHBURN'S DEVELOPING CLUBS.—As a means of physical culture, these clubs, as manufactured by W. E. Washburne, of 12 Cortlandt street, New York City, stand pre-eminent among the varied apparatus of gymnastics now in use. They were formerly known as Indian clubs, which, as the name implies, were an institution of India ; latterly as Kehoe clubs, and lastly as Washburne's developing Clubs. They are of wood, of weight and size to suit the strength of persons using them. Handled discreetly, they may be of incalculable use to persons whose whole work is sedentary, whether at the desk, the needle, the sewing machine or any like confining occupation.

vanish with marriage I hope ; if so we had better all live "old maids." Now, my conservative friends, don't let the babies frighten you. What they most need are noble mothers with cultivated minds of their own, and the ballot in their hands, then the dainty creatures will grow into noble men and women.

JULIA CROUCH.

FLABBY OLD WOMAN—CAUSE AND EFFECT.

WHENCE comes the general idea, that the majority of old women must necessarily be objects of endurance and charity ?

"He is nothing but an old woman." "What an old granny!" This not only means that one's mind has become flabby and imbecile, but that even the muscles of his face and body have become generally flabby, and his walk and occupation also.

Well! what produces this desirable stagnation of body and soul? A want of proper exercise of the mind; change and variety of occupation.

In one class of society, what is the general occupation of women? Get breakfast, wash the dishes; get dinner, wash the dishes; get tea, wash the dishes. Day in, day out; year in, year out; life in, life out. And is the remainder of their time entirely occupied in sewing and patching? No indeed! The woman is young, and naturally must be interested in something. Does she read the newspapers; post herself in politics, or in the current interests of the day? Does she interest herself in her husband's or her father's business? Does she know what was the cause of the war? This is not to be expected. It is unfeminine, and what is more monstrous than a would-be literary woman? But I say she is young, and must interest herself in something, so her mind runs only in the narrow channel of her neighbor's affairs.

It is the same in a so called higher class (By the way, it is difficult to know, if intellect, or ignorance, money, or what, constitutes the standard *higher class* in the feminine world.) It has been said of the French women, their sole occupation is to "habile, babile, and dishabille."

Well! to be sure, my "higher class" do not wash the dishes. It would be well perhaps, if they might take that amount of exercise.

But it is

Dress, dress, dress,
Simper simper, simper,
Novels, novels, novels,
Whimper, whimper, whimper.

(They are quite as sensible and sublime as my poetry.)

Men! I have no patience with your unreasonable prejudices. To what does the occupation of your idols tend? To stagnation of body and mind—to final disgust, and contempt.

Begin by giving to woman the impartial suffrage, and inspire your wives with ideas that will make them your companions and not your slaves.

Women! cultivate your minds with vigorous, improving and wholesome exercise. It is not incompatible with your refined manner and feminine bearing, with your housekeeping abilities and love for your children.

Master the sturdier subjects! It will be your adornment in society, your refuge in emergencies.

Can you not tell the difference between a strong minded!! old woman, and a tolerated old woman of *society*? In one the eye is still bright with the glowing spark of intellect; the

muscles are still symmetrical with the healthful exercise of strength; or what is more companionable, jolly, and interesting than a dear old man of intellect? Again, I am out of patience with you, flabby old woman, for you deserve your contempt from your bigoted, narrow minded, popular prejudices.

ADELE SUMMERS.

WOMAN'S WORK.

LETTER FROM FLORENCE NIGHTINGALE.

THE following letter from Florence Nightingale to an American clergyman contains some interesting reflections upon the question of woman's work :

LONDON, September 13, 1866.

To Lemuel Moss:

MY DEAR SIR : I could not do what you asked me to do in your kind letter of July 12, viz : give you information about my own life ; though if I could it would be to show how a woman of very ordinary ability has been led to God—by strange and unaccustomed paths—to do in His service what He did in hers. And if I could tell you all, you would see how God has done all and I nothing. I have worked hard, very hard—that is all—and I have never refused God anything; though, being naturally a very shy person, most of my life has been distasteful to me. I have no peculiar gifts. And I can honestly assure any young lady, if she will but try to walk, she will soon be able to run the "appointed course." But then she must first learn to walk, and so when she runs she must run with patience. (Most people don't even try to walk.)

1st. But I would also say to all young ladies who are called to any peculiar vocation, qualify yourselves for it as a man does for his work. Don't think you can undertake it otherwise. No one should attempt to teach the Greek language until he is master of the language; and this he can only become by hard study. And,

2d. If you are called to man's work, do not exact a woman's privileges—the privilege of inaccuracy, of weakness, ye muddleheads! Submit yourselves to the rules of business, as men do, by which alone you can make God's business succeed; for He has never said that He will give his success and His blessing to inefficiency, to sketching, and unfinished work.

3d. It has happened to me more than once to be told by women (your countrywomen), "Yes, but you had personal freedom." Nothing can well be further from the truth. I question whether God has ever brought any one through more difficulties and contradictions than I have had. But I imagine these exist less among you than among us, so I will say no more.

4th. But to all women I would say, look upon your work, whether it be an accustomed or an unaccustomed work, as upon a trust confided to you. This will keep you alike from discouragement and from presumption, from idleness and from overtaxing yourself. Where God leads the way He has bound Himself to help you to go the way.

I have been nine years confined prisoner to my room from illness, and overwhelmed with business. (Had I more faith—more of the faith which I profess—I should not say "overwhelmed," for it is all business sent me by God. And I am really thankful to Him, though my sorrows have been deep and many, and He still makes me to do His business.)

This must be my excuse for not having answered your questions before.

Nothing with the approval of my own judgment has been made public, or I would send it. I have a strong objection to sending my own likeness for the same reason. Some of the most valuable works the world has ever seen we know not who is the author of; we only know that God is the author of all. I do not urge this example upon others; but it is a deep-seated religious scruple in myself. I do not wish my name to remain, nor my likeness. That God alone should be remembered I wish.

If I could really give the lessons of my life to my countrywomen and yours (indeed, I sin look upon us as all one nation)—the lessons of my mistakes as well as of the rest—I would; but for this there is no time. I would only say, work—work in silence at first, in silence for years—it will not be time wasted. Perhaps in all your life it will be the time you will afterwards find to have been best spent; and it is very certain that without it you will be no worker. You will not produce one "perfect work," but only a botch in the service of God.

Pray believe me, my dear sir, with great truth, ever your faithful servant,

FLORENCE NIGHTINGALE.

Have you read Baker's "Sources of the Nile," where he says he was more like a donkey than an explorer? That is much my case, and I believe is that of all who have to do any unusual work. And I would especially guard young ladies from fancying themselves like lady superiors, with an obsequious following of disciples, if they undertake any great work.

REJECT THE RADICALS.—We see a disposition every where to reject the Radicals in electing members of Congress. The New York Times says it is important that none of the more malignant enemies of Gen Grant, who call themselves republicans, should be elected to the next Congress. Ashley of Ohio, for example, who attempted to force a measure through Congress impeaching Gen Grant, and Butler of Massachusetts, who has been one of his worst revilers, the Times says should not be re-elected.

A FRIEND in Nevada, in a private note to "THE REVOLUTION," writes as follows :

A friend of mine, and one of the brightest intellects on the coast, is a candidate, and will probably be elected a member of the Legislature of this state. Since I wrote the enclosed we have had a conversation on *Female Suffrage*, and both agree that as soon as the Presidential election is over, that it is the next great question that will and of right should agitate the country. We fully agree, too, that women should vote as a simple act of justice. And we fully agree in the belief that the institutions of the country will rest upon a broader, firmer basis, as also much of the immorality and corruption of politics will be ovited. I proposed to him to, night, if elected, to introduce an amendment to our Constitution to that end and to back it up with a prepared speech, believing, as I do, that he could make one equal in power to any that has been delivered, and that noon this issue we would make the fight. He said he had never read a speech or any document upon the subject; that his views were formed entirely upon his own ideas of right and wrong, that he would make the fight, but would be glad to have all the information on the subject he could get. I want you to send all the information you can get upon the subject, speeches, reports, statistics, etc., either in the United States or England.

Virginia City.

AMERICAN SOCIAL SCIENCE ASSOCIATION.

At the recent meeting in Boston, Prof. W. B. Rogers, President of the Association, made an eloquent and very interesting address upon the object and work of the Association. Among other matters, he pointed out the deleterious influence upon health arising from the use of iron stoves, especially when brought to a red heat. He spoke of the relations existing between the employed and employer, a subject which should be approached and handled in the purest spirit, of humanity. A true partnership should exist between labor and capital, each considerate of the other's welfare and true interests. He briefly touched upon the subject of free trade, advocating it as conducive of the nation's highest good, and styled it the grand humanitarian principle which should knit and bind together the tribes and nations of the earth. He liked free dealing in everything, in thought as well as in dry goods or cotton. Prof. Rogers spoke in conclusion of the defects in our common school system. He thought there was too strong a tendency to cram and gorge the mind while yet in an unformed condition. He did not think it of advantage to our youth to have a something of all the studies, without a logical and thinking mind.

LITERARY.

THE WHITE SCALPER. A story of the Texan war. By Gustave Aimard. Author of "The Prairie Flower," "The Trail Hunter," "The Indian Scout," "The Trapper's Daughter," "The Indian Chief," etc. Gustave Aimard has lived an age among the savages. As adopted son of one of the most powerful Indian nations, he has fought, hunted, trapped by their side. He has been in turn squatter, hunter, trapper, and miner, and has seen the mode of life of all the adventurers who traverse the Indian deserts in every direction. Published by T. B. Peterson & Brothers, Philadelphia. Price fifty cents a copy.

Illustrated Annual of Phrenology and Physiology, by S. B. Wells, Editor of the *Phrenological Journal and Life Illustrated*, 389 Broadway. Forty engravings. 25 cents single copy.

MEDIUMSHIP. Its laws and conditions, with instructions for the formation of spirit circles. By J. H. Powell. Also *The Spiritualie* or directions in development. By Abby M. Laflin Ferree. Boston: William White & Co., *Banner of Light* office. The Spiritualists are enlarging the amount and greatly improving the quality of their literature as they themselves become better acquainted with its mysteries. These two works are pamphlets or tracts, prettily got up, and their titles bespeak their contents and character.

THE SCHOOL DAY VISITOR is a magazine for young people, and a capital work for them too. Price \$1.25 a year. Philadelphia: Daughaday and Baker, 424 Walnut street.

THE LITTLE CORPORAL. An original magazine for boys and girls. The Corporal grows fast. He will be a Captain soon, at this rate. And he has a new suit of clothes, with a handsome green jacket outside, all *broke out* on the fore side with pictures and pretty things. And he will make any boy or girl a monthly visit for a whole year who will send him on one dollar to pay his fare, to care of A. L. Sewell, his guardian, 6 Custom house place, Chicago Ills.

THE NURSERY. A monthly magazine for the youngest readers. By Fanny P. Seavern. Boston: John L. Shorey 13 Washington street. New York: 119 Nassau street. \$1.50 a year. We don't know Fanny Seavern only through her little magazine, but do earnestly recommend all "youngest readers" to make her acquaintance, and older ones will be sure to follow. This is truly a capital little messenger.

THE ATLANTIC MONTHLY for November. The Atlantic Almanac for 1869. Boston: Ticknor and Fields. New York: 63 Bleecker street. The *Monthly* is now too well and widely known to need praise or advertisement. The country expects it and knows what to expect. And it is never disappointed. Give us this month, our monthly too, is the universal prayer to the old, enterprising and well established house from which it emanates. And so bountiful and rich too is the supply not only monthly but constantly furnished by them, that their house might well be called Bethlehem—House of Bread. Their Atlantic Almanac is a splendid literary album, entirely original, embellished with beautiful colored illustrations, nearly seventy pages royal octavo, elegantly presented every way, under the editorship of Donald G. Mitchell. A thing of beauty and a joy, if not forever, at least for 1869.

LEE LITERARY ASSOCIATION.

The Lee Literary Association in this city, though but two years old, numbers already seventy-five members, young men and women; the equality of the sexes being recognized in their mutual right to labor and to enjoy. It meets once a fortnight, at the residences of members, the early part of the evening being occupied with debates on interesting and important topics, with listening to original poems and essays, and with readings from standard authors. The latter part of the time is given up to purely social enjoyments—music, dancing and conversation. A journal is issued regularly, to which all members contribute freely, and once a month an address is given. The President is Rev. D. K. Lee, who, notwithstanding all the cares incident

to a large pastorate, finds time to identify himself with everything connected with either his Society or Church. A good deal more of these human and humanizing influences infused into religious societies would help the world and themselves also.

A SIGN.—The radical "Tanners" at St. Louis, it is said, turned several loyal negro clubs out of their procession the other night. "Not a d—d nigger with us," was the joyful exclamation of a "Tanner," as he laid aside his torch to take a drink at a wayside inn.

CREDIT TO WHOM CREDIT.—We like the Chicago *Advance* and often copy from it; but when we do we always give it full credit by name.

IN TYPE.—Several valuable communications and other matter.

SILENCED AT LAST.

HERETOFORE our entrance to the magnificent salesroom of Wheeler & Wilson has been greeted by the musical click of their sewing machines, intermingled with the song of birds and the hum of pleasant voices. Alas, the change! The wheels now glide as swiftly, and the silver arms still weave the silken threads into pearly stiches, but silent as a dream or an angel whisper. An improvement has hushed that silver tongue. No longer will it tune the mother's song as she sings her babe to sleep, or the maiden's, as she stiches robes for herself and loved ones. Silent as the heart beats, or the ebb and flow of life-currents, the wheels and arms glide and glitter, leaving its pretty mistress to make all the noise.

THE BENEDICT TIME WATCH.

THE enterprising firm of Benedict Brothers have now ready at their "up-town" establishment, 691 Broadway, an extensive and elegant assortment of Gold and Silver Watches for the Fall trade of 1868, to which they invite the attention of the readers of "THE REVOLUTION" and all others who desire a perfect TIME-KEEPER. Their stock comprises the various grades of the American Waltham and the choicest imported watches. They have also, in addition, a fine quality of watch which they have named the "Benedict Time Watch," they having the supervision of the manufacture of the movements, which are of nickel, which has proved to be a metal more durable than brass or other compound metals, and less liable to contraction or expansion by the fluctuating character of the temperature of this climate. This movement gives greater accuracy and requires less repairs than the others. Their stock of American Watches is unrivaled. All the various grades may be found at their counters at the lowest prices, regulated and in every respect warranted. The Messrs. Benedict Brothers have secured their reputation and extensive patronage by a strictly honorable course in conducting their business, selling the best of goods at fair prices. We feel safe in commending this establishment to the consideration of our readers, and would say to all, if you want a good, reliable Watch, go to Benedict Brothers, up town, 691 Broadway.

Financial Department.

FINANCIAL AND COMMERCIAL.—*America versus Europe*—Gold, like our Cotton, FOR SALE. Greenbacks for Money. An American System of Finance. American Products and Labor Free. Open doors to Artisans and Immigrants. Atlantic and Pacific Oceans for AMERICAN Steamships and Shipping. New York the Finan-

cial Centre of the World. Wall Street emancipated from Bank of England, or American Cash for American Bills. The Credit Foncier and Credit Mobilier System, or Capital Mobilized to Resuscitate the South and our Mining Interests, and to People the Country from Ocean to Ocean, from Omaha to San Francisco. More organized Labor, more Cotton, more Gold and Silver Bullion to sell foreigners at the highest prices. Ten millions of Naturalized Citizens DEMAND A PENNY OCEAN POSTAGE, to Strengthen the Brotherhood of Labor, and keep bright the chain of friendship between them and their Father Land.

THE REVOLUTION.

VOL. II.—NO. 17.

LEGAL TENDER PAPER MONEY.

We copy from a Western paper the following article by a delegate to the recent Labor Congress assembled in this city. It is one of a short series of Labor Tracts, and as it presents in a clear and forcible way the ideas of which the workingmen are now taking hold, we give it almost entire. The author of the "New Monetary System"—who wrote before the war debt was contracted—proposed that the money of the country should be issued by the government in exchange for the mortgages of individuals on their productive real estate; the leaders of the workingmen propose that the money shall be issued in payment of the 5-20 bonds. In both cases there is the same provision for funding with government bonds bearing interest, any surplus money above the amount needed for a circulating medium, the bonds being convertible into legal tender money at the will of the holders.

S. F. Cary, who introduced the bill referred to, has not been re-elected to Congress. We do not know what his views of reconstruction are, but evidently reconstruction is the most prominent point now before the country, and with the mass of the people the election, we believe, is decided by the determination to uphold Congress in its policy on this issue. The financial question has great weight with the republican leading men, and no doubt many of the democrats perfectly agree with them in regard to paying the five-twentieths in gold; but this question has not been as yet much debated, nor is it yet understood by the people; it must come up separately and on its own merits.

The election of Grant will relieve the nation of the issue of reconstruction, which will now be settled, we trust, on an enduring basis; and the people will then be ready to consider the money problem. This is presenting itself under new and most interesting aspects. We believe that at no distant day the question before the minds of thinking men will be not whether we shall have an abundant legal tender paper currency at a low and uniform rate of interest, but how this money shall be issued, and our readers will find in this ably written Tract something of the argument in favor of one of the proposed plans:

The Labor Union party met at Chicago in August 1867, for the purpose of inquiring into the financial condition of the country, and also to investigate the cause of the general conflict which has existed, and now exists, in this country between capital and labor, resulting in strikes that prove, and always must prove, suicidal to both labor and capitalists. That convention, after consulting together, and collecting the facts and statistics from all parts of the Union, came to the conclusion that the whole difficulty lies in our American monetary sys-

tem ; that by bad legislation it was in the beginning put upon a wrong basis, and that only by proper legislation can it now be remedied, and that such legislation is of the first importance to all of the industrial classes of the country. The Labor Union party called a special meeting which was held in New York on the 2d and 3d days of July, 1868, and after consulting together adjourned to meet again in New York, September 21, 1868. At the meeting in July a resolution was passed indorsing the principles of the bill introduced into Congress by the Hon. Samuel F. Cary, on the 7th of January, 1868. That bill was prepared with care, and after a full ascertainment of all the facts, and the history of our monetary system from the beginning of the American government, The Labor Union party contend that if the Cary bill be adopted as the law governing our American monetary system, the following results will be produced :

1st. That the whole bonded debt of the United States can be liquidated, principal and interest, within the next twenty years, without taxing the people one dollar for that purpose.

2d. That it will result in saving to productive industry two millions per day in addition to paying the debt and interest. Now, these may appear to some persons startling assertions. It is admitted that assertions are not always facts, nor are facts always truths. But the above propositions are true, or they are not ; and as these truths can be determined by the simplest rules of arithmetic I will give the facts, so that any person who has learned his multiplication table can test the question. The assertion is based on the idea that the sovereign power of this nation can do whatever is necessary to preserve the life of this nation and tend to the common good. That if it becomes necessary to increase the amount of a circulating medium called money, to be used in carrying on the business of the nation, to be used in exchanging values, in representing values and be a legal tender for all debts, public and private, we contend that the power is in Congress to establish such a medium to circulate as money, and that whenever the contingency should happen, Congress ought to exercise that power ; but this question of the power of Congress to make American money I will hereafter notice.

We assume, therefore, for the present, that the power is in Congress to make a legal tender American money. The question is, Ought Congress now to exercise that power in order to relieve the industrial classes from the heavy burthens imposed on them to pay interest for the loan of money ? Let us state the case and see how we stand. We will take the national ledger, as reported by Secretary McCulloch. How much do we own as a nation ? What did we own at the beginning ? What was the amount of the stock account in 1790 ? What has been the rate of increase annually ? What is now the amount of the aggregate wealth ? Who owns it ? How much does the nation owe ? How much money is there on hand to carry on the business and pay the debt ? Who is called upon to pay the debt ? These questions are all answered by a statement of the facts.

In 1790 the aggregate wealth of the nation was estimated to be one billion, and the population 4,000,000. The wealth was then more generally diffused than at any time subsequent. From the best data we can get twenty per cent. of the population then owned one-half of the aggregate wealth. The increase of the wealth, as shown by the bureaus of statistics, has been at the rate of three and one-third per cent. annually compounded and is now estimated at twenty billions, (\$20,000,000,000.)

Now of this \$20,000,000,000 two and a half per cent. of the population own 60 per cent., or \$12,000,000,000, and 97½ per cent. of the population own \$8,000,000,000.

The owners of the \$12,000,000,000 produce nothing. They rent and loan their unproductive capital and live on the interest received for its use. The laborer, by applying his labor to borrowed capital, is enabled to increase the national wealth annually at the rate of three and one-third per cent. The increase of the national wealth ascertained to be at that rate, and no more, this should determine the rate of interest that the laborer can afford to pay for the use of capital, and when the rate of distribution of the nett productions of labor and capital can be settled between man and man, the distribution is generally made equitably. That is to say, capital receives its equitable proportion, and labor a like equitable proportion.

To illustrate this idea more clearly. The farmer who has for a period of thirty years applied his own labor to his own capital, and has thereby become the owner of a well-improved farm, is no longer able to labor ; the farm will not produce unless labor is applied ; the laborer comes along, and the two agree upon the terms upon which the capital shall be let to the laborer ; they agree that after paying taxes and keeping up repairs the surplus shall be divided by giving two-thirds

to the laborer, and one-third to the capital. If, for example, there has been produced, by the combination of labor and capital, a surplus of three hundred bushels of wheat, the laborer takes 200 bushels and the owner of the capital 100 bushels. Here is an equitable distribution of the surplus productions of labor and capital. The laborer, by having the use of capital, can produce more than by daily labor unaided by capital, and the owner of capital has by the aid of labor been rewarded by a just rate of interest or rent ; both have contributed to increase the national wealth, and they have agreed to divide equitably between themselves the nett productions, so that each has added to his own individual stock without the one absorbing all that has been produced. If this rule of rewarding labor, which prevails in the department of agriculture, could be applied in all other branches of productive industry, the capitalist and laborer would both receive their equitable proportions. But, unfortunately, the rule cannot be adopted in all cases, and the proportion of the earnings of labor that shall be allotted to the laborer, and the proportion that shall go to capital for its use, is regulated by the rate of interest that is allowed for the use of money. If the rate of interest be such as to absorb all the earnings of the labor and capital combined, then the capitalist takes all the earnings, as if the former should take the three hundred bushels of wheat and tell the laborer : You can continue your daily toil for a subsistence : I will allow you to continue, but I will take all the productions of your labor and my capital ; I have fixed the rate of rent at 600 bushels of wheat, and as only 300 bushels can be produced I will trust you for 300 bushels and charge you interest until it is paid."

Now we find the increase on the national wealth has been at the rate of 3½ per cent. per annum, yet the government has fixed the rate of interest on money at six per cent., to be compounded semi-annually, and paid in gold, which makes it equal to 8.40 to the taxpayer. This absorbs all the nett productions, and leaves the laborer every year farther in debt. But Jay Cooke says, "a national debt is a national blessing," and that if the government wants money at any time, it will be furnished, provided the government will fund the present debt into bonds payable in fifty years, principal and interest to be paid in gold, and to oblige the Jay Cooke and the bondholders, Congress slipped the bill through on the last day of the session providing for funding the debt into gold bonds, that now call for lawful money, thereby entailing the tax that now absorbs all the production of labor and capital combined. Let us test the effect of the system as now in operation.

As before stated, the aggregate wealth of the nation is estimated at twenty billions ; twelve billions is owned by two and a half per cent. of the population, and eight billions by the other ninety-seven and a half per cent. The two and a half per cent. owning twelve billions of the wealth produce nothing, but live on the rents and interest received for the use of capital. This rent and interest is paid by those who can apply their labor to the capital, and the rate of interest established for the use of money determines the rate of rent to be paid for the twelve billions of unproductive capital. If the rate is such as will absorb all the production of labor and capital, labor receives nothing but a subsistence—all goes to unproductive capital. Now, who is to determine what shall be an equitable rate of interest ? that is to say, what rate of interest will allow the laborer a just proportion of the nett productions after paying to capital its equitable share—as in the case of the owner of a farm who takes 100 bushels of wheat and allows the laborer 200 bushels. If the rate of interest be so high as to absorb all the production of labor and capital, labor is robbed of its equitable proportion. If the nett production is 3½, and capital charges six per cent. labor is robbed. Now who is to fix a just rate of interest, an equitable medium, so as to give to labor and capital their just proportions without the one absorbing the other ? The constitution gives to Congress the power to regulate the value of money, and a just standard of weights and measures. How regulate the value of money ? By fixing the rate of interest that should be allowed for the use of money. That is to say, when the government owes a debt that cannot be paid for want of money in the Treasury it is for Congress to determine the rate of interest that the people shall be taxed until the debt is paid. If Congress determines that the people shall be taxed to pay an interest of six per cent. in gold, compounded as they have in regard to 5-20 bonds, it is taxing the people at the rate of 2½ per cent. more than the rate of increase on the national wealth ; and Congress having established the rate which the people shall be taxed to pay interest on unproductive capital, the interest to be paid on the 5-20 bonds is now taken as the standard for the value of money and the rent of prop-

erty. No one loans money or rents property at a lower rate than that fixed by Congress which is to the taxpayer equal to 8-40. But if we call it 8 per cent. that is paid to the owners of twelve billions, this amounts to nine hundred and sixty millions annually paid for the rent and interest of unproductive capital. I call it unproductive unless labor be applied to it.

Now, where do this nine hundred and sixty million^s that are added yearly to the twelve billions come from. The whole increase of the national wealth by labor and capital combined, at the rate of three and one-third per cent is, on twenty billions, six hundred and sixty-six millions, six hundred and sixty-six thousand, so that unproductive capital takes all the increase and robs the eight billions of three hundred millions to make up the amount. At the rate of interest fixed by Congress it only requires about seven years for capital to absorb all that labor produces and all that the laborer owns. If Congress had fixed the rate of interest at sixteen per cent. four years would have been sufficient for the owners of the twelve billions to absorb all the nett productions and the eight billions besides. But if Congress had fixed the rate at three per cent. the owners of the twelve billions would receive \$360,000,000, and the owners of the eight billions \$3,006,000,000 of the nett increase. Such a medium of distribution would be equitable. Instead of capital taking all, robbing labor, there would be added \$360,000,000 to the twelve billions and \$306,000,000 to the eight billions annually.

Now, if the bonded debt is paid off as it matures, or when the government shall have the right to pay the bonds, this will be a saving of \$200,000,000 yearly, and if the rate of interest on money is fixed by Congress at three per cent., as proposed by the Cary bill, this will save to labor \$2,000,000 per day in addition to the tax now collected to pay interest on the bonds. The cause of the high rate of interest on money is because there is not a sufficient amount of lawful money furnished to the people of this nation. In England the amount of lawful money in circulation is \$25 per capita, and in France it is \$36. In this country it is not over \$18 per head. The money of this country is concentrated so as to be under the control of a few individuals, and therefore it is that the money of the country is used for the accumulation of the wealth of the nation, every day into fewer hands. Money can only be borrowed on the terms proposed by the lender, and never at a less rate of interest than Congress has determined shall be paid on the 5-20 bonds, 8-40 in currency.

Now, if the bonded debt be paid as it matures, the bonds calling for gold, paid in gold, those calling for lawful money be paid in lawful money, this would give us a circulating legal tender money of about forty dollars per capita. That is to say, if one thousand five hundred millions of the bonds which call for lawful money be paid in legal tender money, this would give forty dollars per capita of lawful money, leaving one thousand millions of the debt unpaid. Let that debt bear three per cent interest, and bonds bearing that rate can be offered to the persons to whom the money is due, with the option to take such a bond or the money, this bond to be exchanged at any time for money, or the money for three per cent. bonds. If one billion five hundred millions of the bonds are paid, it will give as before stated, forty dollars per capita of lawful money, and leave one thousand millions to bear three per cent. interest. This will be \$30,000,000 annually, and not \$200,000,000. The increase in the business of the nation and of the population being at the rate of 3½ per cent. per annum, in order to keep up the forty dollars per capita of money, \$50,000,000 must be added the first year to the circulation. This \$50,000,000 taken from the interest bearing debt pays the \$30,000,000 of interest, and \$20,000,000 of the principal the first year, and by continuing the increase of circulation annually so as to keep it at forty dollars per capita, the whole of the present bonded debt would be absorbed into circulation in less than twenty years and without one dollar of taxation for interest. M.

THE MONEY MARKET

was feverish and excited during the week, call loans being difficult to obtain at 7 per cent. in gold and currency, and in numerous cases ½ per cent. besides. At the close the market was sharp and active, the stringency being somewhat slackened owing to the liberality of some of the banks in assisting borrowers, and 7 per cent. in gold was bid for round amounts, with large transactions among private bankers at 7 per cent. in currency. The weekly bank statement is not so favorable though better than was expected and exhibits further contraction.

The following table shows the changes in the New York city banks compared with the preceding week :

	Oct. 17.	Oct. 24.	Differences
Loans,	\$264,614,135	\$263,579,133	Dec. \$1,035,002
Specie,	9,186,620	9,553,983	Inc. 366,963
Circulation,	34,213,918	34,193,936	Dec. 19,980
Deposits,	188,180,586	186,053,847	Dec. 2,827,739
Legal-tenders,	58,626,857	56,711,494	Dec. 1,915,423

THE GOLD MARKET

was weak and irregular throughout the week and at the close fell as low as 134½ to 134¾.

The fluctuations in the gold market for the week were as follows:

	Opening.	Highest.	Lowest.	Closing.
Saturday, 17.	136½	137½	133½	137
Monday, 19.	136½	137½	136½	137½
Tuesday, 20.	137½	137½	136½	137½
Wednesday, 21.	133½	136½	136½	136½
Thursday, 22.	135½	135½	135½	135½
Friday, 23.	133½	136	135	135
Saturday, 24.	135	135½	134½	134½
Monday, 26.	133½	134½	133½	134

THE FOREIGN EXCHANGE MARKET

was firmer at the close, and prime bankers 60 days sterling are quoted 109½ to 109¾, and sight 110½ to 110¾. France on Paris bankers long 5.16½ to 5.16 and short 5.13½ to 5.12½.

THE RAILWAY SHARE MARKET

was irregular with frequent fluctuations, declining considerably, owing to the stringency in the money market and again rallying through the cliques in their endeavors to sustain the market. The business transacted at the boards during the last week has been enormous, the average sales being more than double those of any other week for the last three months. At the close prices were generally off in sympathy with the break in Erie.

Musgrave & Co., 19 Broad street, report the following quotations:

Canton, 48 to 49; Boston W. P., 15½ to 15½; Cumberland, 31 to 36; Quicksilver, 22½ to 23; Mariposa, 6½ to 9; Mariposa preferred, 21 to 21; Pacific Mail, 123½ to 124½; W. U. Tel., 36 to 36½; N. Y. Central 124½ to 124½; Erie, 38½ to 39; Erie preferred, 67 to 67½; Hudson River, 134 to 135; Reading, 96½ to 96½; Wabash, 60 to 60½; Mill & St. P., 99½ to 100; do, preferred, 99 to 100; Fort Wayne, 111½ to 111½; Ohio & Miss., 29½ to 29½; Mich. Central, 118½ to 119½; Mich. South, 84½ to 84½; Ill. Central, 143 to 146; Pittsburgh, 86½ to 86½; Toledo, 101½ to 101½; Rock Island, 104½ to 104½; North West, 83½ 88%; do, preferred, 88% to 88%; Wells Fargo, 29 to 29½; Adams, 49½ to 50%; American, 45½ to 46; United States, 46½ to 47½.

UNITED STATES SECURITIES

in the early part of the week shared in the general depression of the markets, owing to the stringency in the money market and the decline in gold. At the close the market was firmer.

Fisk & Hatch, 5 Nassau street, report the following quotations:

Reg. 1881, 114 to 114½; Coupon, 1881, 115 to 115½; Reg. 5-20, 1862, 106 to 106½; Coupon, 5-20 1862, 112½ to 113; Coupon, 5-20, 1864, 111 to 111½; Coupon, 5-20, 1865, 111 to 111½; Coupon, 5-20, 1865, Jan. and July, 109½ to 110; Coupon, 5-20, 1867, 110 to 110½; Coupon, 5-20, 1868, 110½ to 110%; Coupon, 10-40, Reg., 103½ to 104; 10-40 Coupon, 105½ to 105½.

THE CUSTOMS DUTIES

for the week were \$2,390,312 in gold against \$2,384,676 \$2,764,350 and \$2,408,429 for the preceding weeks. The imports of merchandise for the week were \$4,999,106 in gold against \$5,371,459 \$4,657,449 and \$6,738,638 for the preceding weeks. The exports, exclusive of specie, were \$3,551,454 in currency against \$2,759,889, \$3,072,568, and \$2,886,708 for the preceding weeks. The exports of specie were \$20,724 against \$410,313, \$43,620 and \$283,126 for the preceding weeks.

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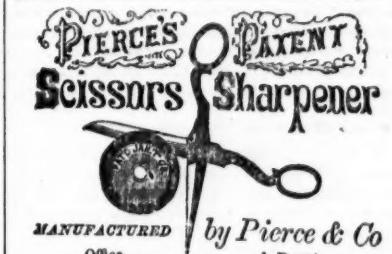
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